

# AMERICA

## A-CATHOLIC-REVIEW-OF-THE-WEEK

VOL. LI, No. 5  
WHOLE No. 1284

May 12, 1934

PRICE 10 CENTS  
\$4.00 A YEAR

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### Guns or Religion?

**Y**EARs ago De Quincey wrote his immortal essay on murder considered as a fine art. Today we need another De Quincey to treat murder as a trade. For that is its evolution in the United States.

Some weeks ago, the newspapers carried a story which told how of the twenty-one murders in the London district in 1933, twenty had been "solved." The meaning of "solved" is that the authorities discovered and punished the criminals. Almost any American district with a population of approximately 10,000,000, can show in any year ten times the number of the London murders. Of our murderers, few are caught, and fewer punished, although it may be taken for granted that quite frequently we will add to the number of murders by lynching the accused, irrespective of his guilt.

Every year Dr. Frederick L. Hoffmann publishes in the *Spectator*, an insurance journal, his statistics on homicide. No doubt the figures are correct, but the general tone of these annual articles is not much more cheerful than Mrs. Wharton's "Ethan Frome." The annual death toll by homicide in the United States is between 11,000 and 12,000. Washington and the larger Southern cities have the highest rates, but the rate for the whole country, 10.7 per 100,000 of population, is shockingly high. This is an increase of more than 100 per cent since 1933. "It would appear that blood lust on the part of countless numbers of men and women," writes Dr. Hoffmann, "is reaching unheard-of proportions in this country."

What can be done to check this growth? Dr. Hoffmann believes that our first step should be to restrict the sale of fire arms. That also was the conclusion of the late William M'Adoo, for many years chief magistrate of the city courts in New York, and a penologist of outstanding

merit. Judge M'Adoo used to say that in the United States it was as easy to purchase revolvers as it was to purchase lead pencils, and a campaign which he initiated led to a revision of the laws in many States. Obviously, however, the revision did not go far enough, for the net results of this legislation, or more correctly, of the administration of these statutes, has been to disarm the peaceful citizen, and to give his gun to a criminal.

It is disheartening to review the administration of the criminal law in this country. A quarter of a century ago, the late Chief Justice Taft characterized it as disgraceful, and not long before the advent of Prohibition, summing up the experience of many years, he wrote that as a people we Americans were not lovers of law and order. Our murder rate, growing year by year, is but one instance in proof of Judge Taft's conclusions. In other fields of crime, probably in all fields, we easily outstrip every other people. For the last three weeks bands of armed criminals have been at large in the South and the Middle West, burning, murdering, and robbing, and up to the present the combined forces of the United States and of the States upon whose citizens these outlaws are preying, have been unable to prevent a bloody repetition of crimes against property and human life. In several instances, these criminals have made the police prisoners, after which they would break open the arsenals and take with them the machine guns and the ammunition found there. Not for many years has the country witnessed so open and continued a defiance of the law.

The problem is far too complex to be solved by so easy a solution as restricting the sale of fire arms, even were we disposed to adopt that solution. No people spend as much as we on elementary and secondary schools, and no people are afflicted with as much crime. The truth is that too long have we tolerated, and even approved,

malign factors which destroy the home, attack religion, and make all but impossible the growth of a law-abiding generation.

Poverty-stricken homes do not cause crime. But homes brought low under an unjust capitalistic-economic system can easily become breeding places for criminals. No less degrading in their influence are such factors as divorce which breaks up the home, and the use of contraceptive methods which either make homes impossible, or introduce into nascent homes elements of distrust and immorality. But at the very root of the problem of crime in this country lies the dreadful fact that nine out of every ten American children are being trained in schools from which religion, and a moral code based upon it, are excluded.

Let us suppress the easy sale of fire arms, by all means. But at the same time we must work against the unjust economic system which breaks up homes, and other agencies of evil which threaten domestic and civil society. Most important of all, we must devise some method of giving our children an education in religion and in morality.

### The Bootlegger

SOME weeks ago, Joseph Choate, Jr., speaking for the Government, reported that most of the trade in alcoholic liquors was made through illicit sources. In Ohio, according to the Cincinnati *Times-Star*, the legitimate trade is comparatively small. Similar reports are made from New York. In both States, the combined Federal and State tax is so high that the bootlegger can undersell the legitimate trade, and still reap a comfortable profit.

The matter is not important, except to the extent that it injures good government. At present, both the Federal Government and the States need money badly, and they are losing a harvest of gold through this illegitimate business. When the trade was authorized last year, this Review pointed out that any policy which regards the liquor traffic chiefly as a source of revenue is bound to end in failure. It will not produce the revenue, but it will, in all probability, produce much social and political corruption.

In spite, however, of age-old economic laws, Governments are still prone to forget that it is very easy to raise taxes to a stage where they will bring in not more but less revenue. Both the Federal and the State Governments have made that mistake, and they seem determined to hold to it. According to recent reports, the President, refusing to lower the Federal tax, believes that he can break the bootlegger's hold on the market by lowering the tariff on imported liquors. That the bootlegger can be routed by this easy device is highly dubious. The real remedy for the noisome condition in which the liquor trade already finds itself is to put the business on a basis which excludes private profit, preferably through a State monopoly.

As only two States, Vermont and Michigan, have adopted methods even approaching this plan, other means

of rescuing the trade from degradation must be looked for. If the bootlegger is not paying the Federal tax, it is the business of Washington to round him up, and take it. The Government lost little when the old Prohibition unit was broken up, but thus far no enforcement agency has taken its place. Under the Twenty-first Amendment the Government has ample powers. But political and official corruption will surely return to plague us, unless the Government uses these powers vigorously and persistently.

### The Railway Workers

BY the middle of April, counsel for the railroads and for the workers were hopelessly at odds, and a nation-wide strike seemed imminent. The trouble traced back to the ten-per-cent wage cut of February 1, 1932, and the failure of the roads to restore the cut, according to the original agreement, one year later. Counsel for the roads argued that to put the companies on a firm basis it was necessary to add five per cent to the cut, while the workers contended that the increased cost of living made the restoration of the 1931 wage scale imperative.

The result at the end of the month was a compromise. The railroads relinquish their claim to the additional cut, and the workers have agreed to accept a restoration of two-and-one-half per cent on July 1, another on December 31, 1934, and the five per cent on April 1, 1935. The agreement is to last until May 1, 1935, at which time notice of a change in rates may be submitted by either party. Strictly speaking, neither side has won a victory, but a strike that might have been disastrous in its consequences has been averted, and the purchasing power of the employees has been raised by about \$12,000,000 per month. As the greater part of this money will be expended at once for commodities, the effect on local business will be highly beneficial.

The chief lesson learned from these conferences, as the New York *Post* remarks, is the value to the Administration's recovery program of well-organized labor groups. "After the President himself had failed to induce the railroad managements to join his fight for prosperity, labor succeeded." By steadily resisting the demand of the railroads for a further reduction, and by presenting their case clearly, not only to the officials of the roads but to the public as well, the labor leaders have made a notable contribution to that recovery for which the whole country yearns. With all its rules and regulations, its complicated codes and its incessant advice, the Government has failed to raise the wage scale in many industries, and has not been able to prevent cuts in others.

The moral is plain. If all workers had unions as well organized as the railroad brotherhoods, these complicated codes which, if they are to have any effect, must be continuously enforced, would not be necessary. The Wagner bill promised to encourage the formation of unions of this type, and it is to be hoped that after a view of the case of the railway workers, Congress will recommend the bill in its original form.



## Planned Economy

**A**NY statement on financial problems made by James P. Warburg, of New York, will be received with interest. Mr. Warburg's position in the banking world assures that hearing, even apart from the fact that the public has grown to see in Mr. Warburg a man who is given to plain statement. Whether you agree with his principles or dissent from them radically, it is always satisfying to know exactly where your speaker or your writer stands.

In the past, this Review has generally disagreed with Mr. Warburg, and it can now find no approbation for the main thesis stated in his address at the Wharton School of the University of Pennsylvania, on April 30. Much that was then said was good, as when the speaker observed that we are now reaping the whirlwind of former follies. "We have been greedy and stupid and selfish," said Mr. Warburg, "and now we expect the Government to pass laws to make us honest and unselfish and intelligent."

No doubt that is the expectation of far too many among us. For nearly a quarter of a century, a wrong-headed philosophy has taught, to quote Mr. Warburg again, that a group of political officials, given sufficient power, can regulate the lives and careers of the citizens much better than these same citizens can regulate themselves. That philosophy was the underlying principle of Federal Prohibition, and of many other regulations which have not only weakened the several States, and the Federal Government, but have discredited the very principle of constitutional government. Whenever that philosophy gains the ascendancy, the result is not sane government, but costly and stupid bureaucracy.

But we think that Mr. Warburg is in error when he ascribes this philosophy to men who in the Federal Government and in the States, in the colleges and in many religious groups, are trying to establish a "planned economy." Mr. Warburg understands by the term a system "in which the Government does all the thinking and spending and regulating," and he rightly concludes that such a system "means either a zig-zag course, or the abandonment of a popular form of government." It will make us all, he believes "regimented cogs in a bureaucratic machine." Granted the premise, the conclusion inevitably follows.

This Review has never been blind to the dangers of the bureaucratic system scored by Mr. Warburg. On the other hand, it is admitted that under the Government which the present Administration found when it took office, we had grown "greedy and stupid and selfish." It would be even nearer the truth to say that under the old laissez-faire system, a premium was put upon greed and selfishness, and that stupidity was the inevitable result of indulgence in these vices. Misunderstanding the very purpose of government, which is to promote the common welfare, and misinterpreting the constitutional limitations upon the powers of government in this country, we fell too readily into the pernicious conclusion that every

effort by Washington, or the several States, to check the greed and selfishness of the holders of capital, was treason to the principles upon which the American Government was founded. Even some Catholics, in their dislike of Marxian Socialism, came to look upon every plan of the civil power to protect the individual citizen in those circumstances in which by his unaided power, he could not protect himself, as foreign to our theory of free government. For years they could not see that what they condemned as Socialistic, or as tending to Socialism, was, according to the teachings of Leo XIII, the plain duty of the State.

Assuredly, it is not always easy to know where precisely to draw the line beyond which legitimate support of the citizen by the government becomes a function of bureaucracy as hurtful to the State as to the individual. The framers of the Constitution attempted to draw that line by laying down general principles of government, but wisely made no effort to apply these principles to inclusive groupings of specific cases. Had they done this, much of their work would have been lost, for their environment was that created by a religious and political-minded people devoted, for the most part, to agricultural pursuits. Of the tremendous industrial expansion of the twentieth century, they did not even dream, although at a later date Jefferson envisioned some of the difficulties which would arise when the people abandoned the farms to huddle in great industrial centers. Clearly, then, while in our judgment it is not necessary to change a line in the Federal Constitution, the application of the principles of that document, and their extension to the civilization in which we live, call for deep, prolonged study, and, in all probability, for an economic and industrial policy that is "planned" by the civil power.

This does not mean that we have abandoned the principles of our fathers. It means, rather, that we are returning to them by curbing an unchecked capitalism which has fostered greed, selfishness and stupidity.

## We Prepare for War

**S**PEAKING in New York last week, Senator Nye, of North Dakota, chairman of a Senate Committee that will investigate the manufacture and sale of munitions, told some unpleasant home truths. We Americans often point to our unguarded Canadian border to prove our pacific temper. But the plain fact, according to Senator Nye, is that for some years we have led all other nations in our preparations for war.

To prove this statement Senator Nye cites the figures. From 1913 to 1930, Great Britain increased her armament expenditures by 42 per cent, France by 30 per cent, Italy by 44 per cent, and Japan by 142 per cent. During that same period our own expenditures have risen by 190 per cent. Of course, the figures for the United States must be discounted by the fact that up to the period of the World War we had practically no army, few aircraft, and not much of a navy. But since that time we have assuredly been making up for lost time.

The Vinson navy bill, signed by the President with the explanation that it carried no appropriation, is the most recent of our preparations for war. It is quite true that the bill carries no appropriation. It is also true that it authorizes appropriations to be made as needed during the five-year navy-building program which it creates. Viewed in this light, the Vinson bill is not a gun in your holster, but one which you have concluded to order from the manufacturers. And the reason why you plan to order it is that you have planned to use it.

### Note and Comment

#### Why Mother Leaves Home

ACCORDING to Mrs. Mabel Mattingly, of the Catholic Conference on Family Life, mother frequently does so because she has not been sufficiently instructed in the lore of parenthood. Parents must learn to be parents, is the view of Mrs. Mattingly, who spoke at the regional meeting which the Conference held in Cleveland on April 18; and this means that their education should reach out to "the wider sphere of housing conditions, lack of income, ignorance of homemaking, the indifference of government, and all those social and economic factors which take many mothers out of their homes." Dr. Burton Confrey, of the Catholic University of America, and the Rev. Edgar B. Schmiedeler, O.S.B., of the N.C.W.C., believe that parents should make a fresh start in the matter of home recreation as a means of developing loyalty on the part of the child to the parent and to the home. In this way of thinking, mothers would be more eager to remain home, if they felt a surer grasp upon its many problems. They would likewise find more home resources, even of a purely economic kind, if they were more skilled in the arts of homemaking. It is an old lesson, ever to be learned anew. That the lesson is not artificial, but corresponds to a deeply felt need, was shown by the attentive interest with which Catholic parents followed the Conference discussions.

#### A New Critic of Eugene O'Neill

LACKING the opportunities possessed by writers in this Review and in the *Commonweal* of personal relations with Eugene O'Neill while he was writing and producing his "Days Without End," Brother Leo, S.F.C., of St. Mary's College in California, finds on reading it that that play shows no tendency on the part of the great playwright to an acceptance of the Catholic philosophy of life. O'Neill's plays have always given rise to controversy, and his latest one has been no exception. Opinions differed on its dramatic values, the Broadway critics, utterly out of sympathy with its thesis, being particularly virulent against it merely as a play. It was not surprising that they were not moved by it, for there was nothing within them that the play could move. Brother Leo agrees with them on its dramatic values, but opposes

them on its content. To them the play was a disagreeable surprise in its revelation of Catholicism as a ruling motive in life; to Brother Leo it is not Catholic at all, because its motivation is that of fear. Of course, fear is a sufficient motive for absolution in confession, and has always been considered quite Catholic, if felt in the presence of God, as John Loving's was. But it is more than surprising that he did not also notice that it is really love, and the triumph of love, God's love, which is the ruling motive: his hero is one who sinned against love, human and Divine, and who is at last caught by love at the end, so that he cries all through the last two scenes: "Let me believe in Thy love again! . . . Yes! I see now! At last I see! I have always loved! O Lord of Love, forgive Thy poor blind fool! . . . I know! Love lives forever! . . . Life laughs with God's love again! Life laughs with love!" The whole plot is about a man who listens to his lower nature and rejects God's love, even in its human reflection. Fear is a very minor part of it, and even that is rejected because it would look like bargaining. No wonder the Broadway critics damned the play; in view of O'Neill's other plays, it was so much a step toward the light that they writhed under it. But how did Brother Leo stumble into that company?

#### Russian Anti-Semitism

IN his recently published book of retrospect, "The Crucifixion of Liberty," Alexander Kerensky, quondam head of the brief Russian Provisional Government, boldly asserts that anti-semitism, as an established policy, was not an appanage of pre-revolutionary Russia. "Needless to say, there were individual anti-Semites in Russia, just as in every other country; but there was no anti-Semitism as a broad popular movement. As for the official, or rather Court-sponsored anti-Semitism—it inspired nothing but disgust in all educated men." The period of official militant anti-semitism, in Kerensky's opinion, came after the assassination, in 1881, of the Emperor Alexander II, with the termination of the liberal movements that had been inaugurated during his reign. Then followed in quick succession pogroms, regulations against the ownership of real estate, exclusion from the universities, disbarment, man-hunts, and the elaboration of the anti-semitic ideology of the "Wise Men of Zion" and the ritual murders. "Never for a moment," says Kerensky, "did progressive Russia divorce its struggle against the Autocracy from its equally persistent fight against the officially inspired anti-Semitism." Kerensky and his associates were far from blind to the defects of the Jews in Russia, and their frequent association with under-world, anarchistic elements. But they refused to acknowledge anti-semitism as the remedy. Such is the position of the Catholic Church today. While fully aware of the identification of multitudes of Jews with movements and causes that attack the Church and her institutions, the Church refuses to sanction an attitude which has no origin in zeal for Christianity, but rather in selfish fear.



### Business And Theory

**E**ITHER Dr. Benjamin M. Anderson, Jr., economist of the Chase National Bank, in New York City, is hopelessly old-fashioned, or he is a step ahead of current thought, in offering an unpopular explanation of what he calls "the confused state of economic opinion as seen by the layman today." Dr. Anderson, speaking at Columbia University on April 30, refused to admit that all the ills of economic research can be cured by more economic research. Another ingredient was needed, and plenty of it. This he called by the time-honored title of "a general education," which, in his opinion, helps "to give a man an understanding of the world and his place in it, of society and his duties to it, of government and the duties of citizenship." The reproach that such an advocacy is impractical is untrue, he holds:

If the institutions of learning will send to the business and banking world men with good general education, with eager and inquiring minds, and with an understanding of principles, the business and banking community will quickly teach them the particular jobs assigned to them.

The demand for narrow practicality is self-defeating. The busy banker or business man is the last man on earth who can afford to dispense with theoretical principles. Good economic theory is the product of a long interplay between abstract thinking and practice.

Men, he observes, who equip themselves merely for the narrowest specialty are apt to be ill equipped even for that. Dr. Anderson is one of the rapidly growing army of witnesses to the wisdom of Catholic colleges in maintaining the principle of a thoroughly liberal education.

### Eliminating Conscience

**C**ONSCIENCE, says Alexander Antonovich Troyanovsky, Ambassador from Moscow to the United States, is not to be taken too seriously. At least so appears the report, "Special to the New York Times," of his utterance at the closing session on April 28 of the American Society of International Law. One must not "take too seriously," he is quoted, "the view which includes under international law moral laws and the laws of human conscience"; and continued:

These, of course, influence international law indirectly, but how could they be directly converted into rules of international law when different nations (and different parts of the population) have very different views on what constitutes the laws of morals and the dictates of conscience?

The guidance from this source, he added, "is too subtle and lacks so much in precision that it is more than insufficient for the regulation of international obligations." The American public will be grateful to M. Troyanovsky for this unvarnished utterance. It states what every student of Soviet diplomacy has held since the regime came into being: that this diplomacy acknowledges no moral sanction on the agreements of international law. It shows why M. Troyanovsky cannot complain if on the same day, on the other side of the globe, Yosuke Matsuoka, former chief Japanese delegate to the League of Nations, challenged in a resounding statement the criticism of the

Western world and Russia for Japan's mastery of Manchuria. It also shows why Americans are uneasy over the promises and peaceful professions of a regime which acknowledges no principle save economic self-interest.

### Fourteenth-Street Drama

**T**HE most gripping drama of the season is "Stevedore," which the Theater Union is doing just now with a first-rate cast of Harlem actors. The work of Paul Peters and George Sklar, "Stevedore" is a dramatization of the Negro's plight, of his tragic struggle against race prejudice, social inequality, and economic oppression. Playgoers who assume that the theater is no longer capable of serious purpose ought to see this violent drama of social justice, and hear, too, the thunderous applause and lusty yells of approval that accompany every performance. One incident, however, will fill Catholics with wrath. The plot climaxes in a race riot. Screaming with blood lust, a mob of white rioters swoop down on the black section, bent on firing homes and murdering every human being in the district. The Negroes hastily organize for defense. But at this point a Negro preacher intervenes. It is sinful to fight, he tells his people; it is immoral to shed blood. Christ preached peace and charity; Christianity means meekness, submission. At every performance loud boos from the audience greet this plea for non-resistance, and when the hero rejects it, the applause is deafening. One easily believes that the authors have deliberately worked their preacher into the texture of their play in order to hold him up as the symbol of religion. Certainly the audience accepts him as an authentic spokesman for Christianity. But surely the authors know that their preacher's doctrines are not the doctrines of authentic Christianity, as taught by the Catholic Church, and that no Catholic moralist in the circumstances posed by the play would dream of preaching non-resistance. Much like the Communists in Union Square, the authors have set up a straw man labeled "Religion," and then knocked him down to the huge delight of the audience. It is a particularly unfortunate and harmful bit of rabble baiting in an otherwise deeply moving play.

*A copy of the Index for Volume L of AMERICA will be mailed to any subscriber on application to the publication office, 461 Eighth Avenue, New York, N. Y.*

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SUBSCRIPTION POSTPAID  
United States, 10 cents a copy; yearly, \$4.00  
Canada, \$4.50 - - - - Europe, \$5.00

Addresses:  
Publication Office, 461 Eighth Avenue, New York, N. Y., U. S. A.  
Telephone: MEdallion 3-3082  
Editors' Office, 329 West 108th Street, New York, N. Y.  
CABLE ADDRESS: CATHREVIEW  
*Stamps should be sent for the return of rejected manuscripts.*

# The Tariff Tangle

GERHARD HIRSCHFELD

**V**ERY recently, Congress passed the reciprocal tariff measure which authorizes the President to enter into trade agreements with foreign nations and to raise or lower tariff rates as much as fifty per cent, although he is prohibited from disturbing the free list or placing present dutiable items on the free list. The authorization is limited to three years.

Tariffs have been (and are) a hot spot in our economic world. They have been attacked and defended, changed and re-changed, formulated and protested. The two principles involved, protectionism and free trade, cannot agree for the reason that they start from different premises. One looks at the issue from the domestic point of view, the other stands on the broader international platform. It is the opinion of the President that full and permanent domestic recovery depends in part upon a revived and strengthened international trade, and that American exports cannot be permanently increased without a corresponding increase in imports. He has declared that other governments are to an ever-increasing extent winning their share of international trade by reciprocal trade agreements. Hence his request for the above legislation.

Getting down to realities and studying the foreign trade gains and losses of the more important countries, we find the following picture:

Imports: 1933 against 1932		Exports: 1933 against 1932	
Argentina,	plus..... 7 per cent	minus..... 13 per cent	
Austria,	minus .... 17 " "	plus ..... 1 " "	
Canada,	" .... 14 " "	" ..... 6 " "	
France,	" .... 4 " "	minus..... 6 " "	
Finland,	plus..... 15 " "	plus ..... 15 " "	
Germany,	minus .... 10 " "	minus..... 15 " "	
Great Britain,	" .... 4 " "	plus ..... 1 " "	
Italy,	" .... 11 " "	minus..... 13 " "	
Japan,	plus..... 30 " "	plus ..... 29 " "	
Netherlands,	minus .... 7 " "	minus..... 14 " "	
Sweden,	" .... 5 " "	plus ..... 14 " "	
U. S. A.,	plus..... 9 " "	" ..... 4 " "	

This survey shows that of twelve countries, seven increased or decreased exports and imports alike, while the remaining five present a rather confusing picture, that is, exports gained where imports declined, or vice versa. It is obvious that there is no uniform trend, in spite of the fact that practically all of the more important countries, with the sole exception of the United States, have been constantly engaged in tariff making within the last year or so. Moreover, it is apparent that those governments which have shown themselves most industrious in this respect, for instance, France, Germany, Italy, Argentina, have not succeeded in converting such efforts into export gains, for all of them show losses.

If, in spite of an exceedingly large amount of tariff juggling, the reaction upon the export trade has been rather indifferent, what is the responsible factor? There is no week in which at least a dozen, and sometimes scores,

of tariff changes, of import quotas, of exchange restrictions and a number of devices which are but another form of tariffs, are not reported from the four corners of the globe. If nevertheless the export development of the nations of which we have given above only a cross-section, is thoroughly confused and far from uniform, it certainly cannot be blamed on the lack of tariffs. The nations have seen to that.

The outstanding export gain goes to Japan. And the outstanding reason for it is the depreciation of the yen which dropped from 100 per cent of gold parity in November, 1931, to 35.4 per cent in February, 1934. This enabled her to underbid her competitors on the world market who did not have quite the same cheap-currency advantage, notably, Great Britain, France, Germany, and Italy. Furthermore, a depressed wage level lowered the cost of production, thus making possible cheap export prices. Workers in the textile industry, to cite an instance, earn an average of fifty-five cents a day; of all wages in the manufacturing industries, the lowest is thirty-three cents, and the highest \$2.62 a day, the former in the chemical, the latter in the metal industry. Since wages form a substantial portion of the cost of any product, it can be imagined with what ease Japan could push into almost every country on earth, regardless of how high its tariff walls.

The large export gains by Finland and Sweden of fifteen and fourteen per cent, respectively, are accounted for by generally improved world-market conditions. Increased shipments of wood pulp in the case of Sweden played the principal part, and it is interesting to note that higher exports were in no way paid for by increased imports, for the latter, instead of gaining, actually dropped about five per cent. Finland balanced export with import gains, both amounting to fifteen per cent. But the part which tariffs played or rather did not play, is well illustrated by the fact that the country up to last November religiously stuck to the worldwide tariff truce, proposed by Secretary Hull and enacted by the London World Economic Conference.

Other countries registered export gains: Canada stepped them up six per cent, but at the same time her imports dropped fourteen per cent. The United States did nothing whatsoever about tariffs during 1933; yet she gained in export trade, the reason being the depreciated value of the dollar in terms of foreign exchange. Great Britain negotiated reciprocal trade agreements with several countries; yet, imports gained four per cent, while exports gained only one per cent. As to Austria, finally, her gain is entirely due to greater activity on the world market. She concluded some trade treaties but they did not prevent her imports from a hearty drop of seventeen per cent.

Where, then, is the connection between exports and imports? Where is the old adage confirmed that no coun-



try can expect increased sales abroad without allowing for higher imports? There is no such confirmation in the above figures. To the contrary, the world still seems to adhere to the age-old truism that the best man wins, regardless of treaties or concessions. It is maintained that if this country wants to sell more abroad, some other country stands to lose in proportion. Quite so; only there is no law why this other country should look for the United States to give it a hand in recuperating its losses.

The world at large seems to go ahead with its export-expansion program without giving any too much thought to ways and means of how to help its competitors to a larger share in its own domestic market: with the result that some gain and some lose, not because some are more generous and others less, but because some do not hesitate to take advantages of currency depreciation or of low wages as an export-trade stimulant, while others harm themselves by provoking boycotts or by holding their currencies at such high levels that their competitive ability suffers.

There is nothing in the history of the world to show that tariffs are a force to reckon with. Glancing a few years back, one finds ample evidence. Take, for instance, countries like Great Britain and Canada which, a few years ago, had hardly any tariff protection. Yet, their foreign trade between 1913 and 1929 rose 80 and 100 per cent, respectively. Again, high-tariff countries, Germany, France and the United States, also showed gains, if not quite as large, namely 47, 48, and 84 per cent in the order named. They seem to have done quite well by themselves, in spite of their tariffs, especially if one remembers the tremendous War losses of France and Germany within this period. The moral seems to be that foreign trade flows regardless of tariffs rather than in accordance with tariffs.

Another question arises: is industrial gain really dependent upon protective tariffs? Between 1925 and 1929, Canada, with her then insignificant tariffs, registered the largest increase, 54 per cent. Next in line were three highly protectionist countries, Poland, France, and Germany with gains of 38, 30, and 22 per cent. The United States, with its huge tariff walls, registered a gain of a mere 14 per cent. Great Britain, then without tariffs, had almost the same, 13 per cent.

In other words, if there is any connection at all between trade movements and tariffs, it is very obscure, indeed. One would like to show at least that, if exports cannot be influenced by tariffs, perhaps imports can. But to attempt such proof, one would have to contradict American history. In 1894 Congress remodeled our tariff downward in the Wilson Act. Did imports go up? Certainly not! In fact, they dropped from the level they had held during the "high-tariff" era, against all logic of any sort. Then, when the high-tariff Dingley Act was passed, imports shot up, by about twenty-five per cent. Under the low-rate Underwood tariff, annual imports averaged about \$2,870,000,000. But under the high-rate Fordney tariff, they jumped to \$4,052,000,000 a year. And under the low-rate Wilson tariff, despite the logical expectation of

favorable effects abroad, exports fell off by about \$700,000,000.

People buy where it is most advantageous to buy. So do nations. It should, therefore, be the aim of an up-to-date foreign trade policy to lay particular stress on its competitive goods. Instead, we go on pushing exports and industries which do not deserve the help. Uncle Sam may obtain special import quotas: if his prices are too high for the people who are supposed to buy them, even the quotas will not help. Again, if the prices are right, no quotas will be needed. This is the lesson of our tariff wars. If they had been successful, we would not witness the constant changes, protests, retaliations, as they occur every week. And because they failed in their purpose, they have received in recent years special attention and aid, in the form of depreciated currencies, exchange restrictions, export rebates, price monopolies, and outright government subsidies.

No one in this country has heard the automobile industry or the typewriter manufacturers begging for tariffs. It happens that their products are better and cheaper than can be found anywhere else in the world. They need no protection. In fact, protection of other American products hurts them, and they are beginning to realize it. They are set in dead earnest against tariffs.

The only way in which it seems possible to rid ourselves of the tariff illusion, is to increase the number of American industries which can compete anywhere without benefit of protection. That this does not necessarily mean starvation wages, has in the past been proved by leading American industries. The first step toward such a goal would be a frank admission that tariffs (except for purposes of revenue) are but a screen hiding the lack of organized strength that could readily dispense with protection.

## A Meditation in Naples

JOHN J. O'CONNOR

**A**LTHOUGH Vachel Lindsay spent the whole of his little-understood life in trying to express in words the rhythms he alone heard so clearly, irate editors threw his poems into the nearest waste-basket. They simply did not make sense!

Here in Italy, heavily freighted with the mellow, serene, impersonal wisdom of the ages, one could try to get to the heart of things, the ultimate sadness and the ultimate joy. Here was a smiling and fertile land where a man might rid himself of fear and wipe from his mind the stagnant muck of a mechanized civilization. Here he might breathe deeply, stretch wide his arms, tweak the nose of his craven, sluggish little soul, and, arm in arm with Puck, go swinging down the rocky road that leads to Happy Valley.

Naples is old, picturesque, and colorful. It has been ruled by the Hohenstaufen Frederic II, Ladislaus, and Joachim Murat. It has at long last acquired, with some misgiving, a considerable amount of serenity, cleanliness, and good order.

High upon the hillside of this rowdy old Greek city

of Neapolis, the Siren city, brown as a Franciscan's habit, is the mischievous, intrepid old Castel St. Elmo. A crazy quilt of houses, red and yellow and green houses. Low down by the water's edge, the Castel dell' Ovo, "The Castle of the Egg," a magic castle built by Virgil, poet and wizard, upon an egg anchored to the bottom of the sea—now a prison, black and disillusioned.

Giotto painted in Naples, St. Thomas taught in the University, Petrarch won a laurel crown, Boccaccio wooed Fiammetta, and Eleanora Duse achieved her first great triumph.

Edward Hutton speaks of:

The unrivalled beauty of the world in which the city stands, the spacious and perfect loveliness of the great bay shining and yet half lost in all the gold of the sun, between the dreaming headlands of Sorrento, of Posilipo, of Misenum, the gracious gesture, the incomparable outline of Vesuvius, the vision of Capri, of Procida and Ischia rising out of the sea, the color of sea and sky, of valley and mountain and curved shore. For this is Campania, the true arcady of the Romans.

But what most impressed me about this populous city, and I dare attempt to express it, was the fascinating rhythm of its exuberant life.

The majordomo in our hotel lightly taps the bell on his desk. Sterile utility plays little part in that sweeping, graceful gesture. He addresses the bell boy who has just bowed to me, not out of the side of his mouth with staccato brusqueness, but with a vibrant plenitude of lilting, agreeable prose.

We go into the sun-drenched street and watch a pith-helmeted officer directing traffic in a manner that at once suggests the thought that possibly Nature has concealed one of her tiny metronomes in his prodigal, happy soul.

We stop at a street stand.

"Una limonata," we say, in our very best Italian.

"Sì, signore!"

Click-click-click goes the lemon squeezer. Squeeze. Click-click-click and pressure is applied to the other half of the lemon. A few more clicks for good measure. The sugar is not dumped in. It is poured into a glass that has been carefully rinsed for three minutes. Poured from a great height. Thirteen inches. Or fourteen. Water is added in the same ceremonious fashion. The sparkling glass is then handed to me as if we were living in the stuffy nineteenth century and I was Garibaldi.

"Bene, signore!"

A dazzling smile of triumph. He has created a perfect lemonade. Isn't creation the highest form of happiness? The counter must now be polished again. I sip my cooling drink (science to the contrary), and watch his arm flash back and forth, back and forth.

It is night in Naples. A sultry, romantic night. A night with a million stars. Two million stars. Or a hundred million. In the bright cafes, along the water-front, mandolins are softly strumming and rich southern voices are singing the ever-popular "Santa Lucia."

An old hackney carriage passes and we order the driver to the Via Caracciolo.

We dream of the places we have visited—Pozzuoli, the glamorous port that St. Paul knew, a city that once

throbbed and echoed with the commerce of Africa and far Cathay; Baiae, famous for its warm baths, the splendor and magnificence of its palaces, the luxurious banquets of Clodia, the three-mile bridge of the mad Emperor Caligula, the great amphitheater where Nero, having adroitly murdered his mother, the Empress Agrippina, lavishly entertained the aristocratic Roman world; Solfatara, the black sulphur-stained crater of a half-extinct volcano, ominously hollow, with a miniature caldron of boiling, bubbling, steaming mud; Torre dell' Annunziata; the old church of the Carmine; the Duomo, where is preserved, in a silver reliquary, the blood of St. Januarius; Castellammare; the sinister Lake Avernus, over which the ancients believed no bird could fly; and a distant glimpse of ancient Cumae, the oldest Greek city in Italy, where the Sibyl's Cave was recently discovered and explored by Prof. Amedeo Maiuri.

The rhythm of life! Hunger and plenty. Joy and sorrow. Achievement and long silence. All is change and the hope of a better tomorrow, a tomorrow that will bring with it a new and equitable War-debt settlement, a limitation of armaments, world peace, social justice, Catholic Action in America, vision to youth, security to old age.

Life looks impossible to the young unfortunate [wrote Alice Meynell] unaware of the inevitable and unfailing refreshment. It would be for their peace to learn that there is a tide in the affairs of men, in a sense more subtle—if it is not too audacious to add a meaning to Shakespeare—than the phrase was meant to contain. Their joy is flying away from them on its way home; their life will wax and wane; and if they would be wise, they must wake and rest in its phases, knowing that they are ruled by the law that commands all things—a sun's revolutions and the rhythmic pangs of maternity.

But youth, courageously breasting the full, strong current of life, pays little heed to philosophers. We are a seething complexity of revolt, anger, pride, curiosity, and unhappiness. On his death-bed, St. Francis de Sales gave us his last lesson: "Ask nothing and refuse nothing." We do not always feel, however, the same religious fervor. We ask for everything, and not receiving it immediately we sincerely lament our own unworthiness—until we are caught up again in the arms of ambition and brandish our puny fists in the face of circumstance.

Confident and headstrong, we do not know the meaning of rest, of husbanding our energies. We sharply criticize our elders, who are doing absolutely nothing to further the cause of Catholic Action.

We who possess the key are always at home in the great treasure room of Catholicism. We are brushed with the wings of angels. We hear an echo of the seraphic *laudamus*. We lovingly invoke the memory of the gallant, unselfish, fearless, gay cavalcade of the saints and martyrs who crucified themselves to this world in order that they might more loyally serve Christ the King. We gaze around us at all the gleaming, glowing, iridescent lore of 1,900 years.

We listen to His voice and we answer. A great, inarticulate joy, the supreme happiness, takes possession of our soul. In the living Church which He established we adore the Incarnate Word. We reach out and for a fleet-



ing moment we touch the hem of His garment. Through the intercession of Christ Our Lord, our petty, selfish little love is caught up and surrendered in the Bosom of Our Father.

One last glance at the glory, the radiant splendor, the heart-shattering significance of Catholicism, the power, the conviction, the charity, the faith, the love of the Mystical Spouse of Christ.

We take our leave. We go out into the world, holding triumphantly aloft in our hands a tin whistle.

"Dear friends," we say. "This is Catholicism."

The greater part of all the convert literature that has ever been written should be destroyed. It is worthless. How often have we followed a weary and harassed pilgrim through all the wearisome stages of hatred, doubt, inquiry, stubbornness, and the bended knee! Such a saccharine tale invariably ends with: "and so I became a Catholic." Nothing more is added. There is a loud silence. The dialectic is ended. Logic has faithfully served its purpose. The controversy is closed. The spiritual autobiography ends at the precise point when it should begin. We lead the multitude to the door of the Church and then resolutely close it in their anxious faces. We lead them as far as the threshold of a new life; but we never ring up the curtain upon the scene we know so intimately. We always display the reverse side of the painting.

"What does Catholicism mean to you?"

"Be patient," we answer. "You will find out everything when you become a Catholic."

Catholics do not worship idols, nor do we adore the Virgin Mary. We do not hate the Bible. Our intelligences are not shackled. Miracles are not a violation of nature's

laws. And Pope Boniface VIII did not forbid dissection.

What a dreary and innocuous apology! Shall we say nothing of the Divine commerce of grace that passes ceaselessly over the broad highway between God and a human soul, the ecstasy, the peace, the surging, tumultuous, insatiable hunger of mankind for the Infinite Good? The Catholic lives and has his being in an intimate, mystical union with Christ. He abides in Christ and Christ abides in him. Why do we insist upon keeping this tremendous fact a secret from our fellow-citizens?

The lukewarm Catholic will be vomited out of the mouth of Christ. He is a traitor and a hypocrite. Catholic Action in America will only succeed when we attend to our own personal sanctification, when we practise the spiritual life, when we show forth to the world an ever-increasing growth in holiness, when we put aside forever our present shameful and stupid indifference and begin to attune our lives in harmony with the deep, dynamic rhythm and purpose that surges through all creation, is manifested in all created things, in the exaltation and the spiritual dryness and desolation of the soul, in heaven and on earth, in life and in the life hereafter.

Rhythm!

"What is the harm," asks Santayana, "if only we move and change inwardly in harmony with the ambient flux? Why this mania for naming and measuring and mastering what is carrying us so merrily along?"

Why, indeed?

The driver snaps his whip. The horse breaks into a lazy trot. Clap-clap-clap-clap. Clap-clap-clap-clap. Rhythm. In Napoli, where it is good, dear Lord, to be alive and to glory in Thy handiwork. In Napoli, my friend, in Napoli . . . *bella Napoli!*

## A Community Works for Better Films

DOROTHY J. WILLMANN

THE education of our young people is a consuming subject—and sometimes a baffling one. For certainly at no time in modern history have there been so many and diverse means of inculcating theories, so many methods of experimenting with psychological tools, as are existent today.

The motion pictures were selected—nay, literally pounced upon—as one very important approach, both in the way of straight educational propaganda and as a recreational pursuit. Today there is no slightest doubt that the motion pictures play a most important part in American recreation, at least from the point of numbers attending the pictures.

This is not an attempt to prove such obviously acceptable facts. Rather is it my hope to show what one community did to help guide the play destiny of its thousands of citizens.

In St. Louis, less than three years ago, a woman of vision and tact and wisdom, then serving as State Chairman of the Motion Picture Committee of the Federated

Women's Clubs, conceived the idea of pooling the experience, interest, energies, and strength of the women's clubs of the city. She realized that the motion pictures were vitally concerned with the lives of the individuals of the community, with their homes, and ultimately with the civic life of the nation. And since their influence was so deep and struck at the very roots of civilization, it was necessary to secure the intelligent interest of the women of the homes, the mothers and the educators.

In December, 1931, representatives from such organizations as the Parent-Teachers' Associations, the Federated Women's Clubs, the International Federation of Catholic Alumnae, the Conference of Jewish Women, the Board of Religious Organizations, the Women's Christian Association, and several others, met to discuss the motion-picture situation in St. Louis. It was something of a revolutionary meeting.

St. Louis is rather notably a conservative city; yet at that time its film advertising was ranked, even in the industry, as the worst in the country. St. Louis accepted

and permitted to be shown in its newspapers and on its billboards advertisements that most other communities vehemently discarded. Pictures that were permitted to be shown were often those that came from the "film factory" in native dress, without the refining finish of the national review boards. Conservative St. Louis, very much like the Puritans of old, showed a sanctimonious face to the light of day while propagating filth and unwholesomeness within the darkened halls of its film houses.

With the concentrated strength of the clubs mentioned (numbering in membership about 75,000), and guided by Mrs. Arretus Franklin Burt, who conceived the idea, the Better Films Council of St. Louis and St. Louis County came into existence. Since that time other women's clubs have sought admission into the Council and now its members comprise seventeen organizations, representing about 250,000 women.

The Council has always regarded the good judgment of such national organizations as the Federation of Catholic Alumnae, and is guided by their expert reviews. It takes heed of the recommendations of the motion-picture reviews of the Federated Women's Clubs. But, since each locality differs in its people, in its type of accustomed entertainment, in its conventional habits, it is also necessary to watch more closely and to rate the pictures that are to be shown locally. And it is very important that the mothers of the thousands of children of the community be made conscious of the types of pictures that are good for children to see, as well as those that are harmful.

This, then, was to be the real purpose of the Better Films Council, to make the parents alert to the various types of pictures, to verify the rating of the pictures to be shown in St. Louis, and to try to arrange for special showings that would appeal to the children and to families.

The method was simple, yet effective. Each member organization sent three appointed delegates to serve on the active board and to attend the monthly meetings. From these delegates, committees were formed to review feature pictures, short pictures, to study the advertising, and to meet theater representatives. At the five key theaters in St. Louis, a representative committee reviewed the first showing of each new bill. A committee was appointed to approach the neighborhood theaters. An outgrowth of this latter committee has been the specialized committee work in fifty-two neighborhood theaters. On every Friday night, designated in St. Louis as "family night," the neighborhood theater managers, working in cooperation with the committee, try to show pictures that are recommended for this purpose.

The report for 1932 shows some interesting results. At the five key theaters (which have usually a week's run of each picture), 283 feature pictures and 281 shorts were reviewed by the special committee. Of these pictures, seven were definitely not recommended as belonging in any classification. The advertising of ten was distasteful. In the case of accompanying stage shows, four scenes were objectionable. In almost every case of protest, let it be

said, in commendation of the splendid cooperation given by the producers, distributors, and exhibitors, the offending section or advertising copy was changed.

When the ratings of the pictures are announced to the Better Films Council and its 250,000 women, they are classified as drama, comedy, Western, natural history, musical films, musical comedies; excellent, very good, good, fair, poor, not recommended; for adults, young adults, children, family, or a combination of the age groups. The patrons are thereby enabled to choose the picture according to preference of taste as well as to the grade of picture.

Of the pictures reviewed at the key theaters, ninety-two were rated suitable for family night showing. The neighborhood managers are guided by these recommendations in booking for their Friday night entertainments. Since the local managers have instituted these Friday night programs, their business has increased notably. There was, during the last year, an average attendance of 21,202 children attending the shows on Friday night. Where the theaters also have a special showing on Sunday afternoon suitable for children, they have been rewarded by large attendances. During the year, 124,800 children attended the movies on Sunday afternoon.

The method of reaching the patrons is through the radio. Station KMOX (known as "The Voice of St. Louis") cooperates in this civic enterprise by allowing the Council definite time on its schedule each Saturday morning. A brief story of the feature picture at the key theater is told, together with the rating accorded it by the review committee which saw the picture on the preceding day. The classification of the picture is given, as well as the recommendation as to its suitability for adults, young adults, children, family. The shorts and special features are also rated. Besides these recommendations, a list is given of the neighborhood theaters that will show a family-night program on the following Friday.

Usually when there is need for a protest to be made, the chairman in charge of the committee covering the theater showing the picture makes her complaint directly to the manager. If and when he can, he makes rectification. If this is impossible, protest is made to the producers in Hollywood and to the office of the Motion Picture Producers and Distributors. Commendation of exceptionally good pictures is never withheld; letters are always sent to the responsible theaters and to the industry.

There has been the closest cooperation between the Better Films Council and the industry. The motto of the Council, "harmony, with independence," has been observed. Whenever possible the Council has worked with the industry. The high purposes of the Council, however, have never been made to serve the contrary wishes of any individual of the industry. For this reason, then, the Council is respected and its wishes have been granted when possible. The motion-picture industry, and particularly those who are representing it in St. Louis, have tried to play straight, and through the frequent joint meetings of the Council and the industry harmony has been maintained.



That there are difficulties still to be ironed out is indisputable. That the condition of the films is far from perfect is obvious. But through the close cooperation existing between the women of the city and the motion-picture industry, much has already been accomplished. It was no easy task, at first, to arrive at unanimity of opinion within the Council. With the differences of opinion of the many groups represented, with the various slants on morality, on culture, on art, of the women comprising the Council, it might be thought that there could be little ground for agreement. But, surprisingly enough, there has been a working concord of opinion established which was probably brought about through the sincerity of purpose of the group and the unselfish desire of the women to safeguard their children.

So that the women on the Council will ever be kept alert to their high purposes, and kept constantly alive to the conditions of the day (without falling into the ignominious rank and file of rut-reformers), there is always a speaker of special appeal at the monthly meetings. The

Council does not want to fall into the well of ignorance; it tries to learn constantly and to keep abreast of the ever-changing conditions of this whirlwind century.

Such has been the work of the Better Films Council of St. Louis and St. Louis County. To me, working in the Council only in a minor rank, it has seemed phenomenal. The generosity of the women of all types of society, of all religions, of varying grades of education; the cooperation of the motion-picture industry; the mutual respect and consideration of all the members of the Council, and between the officers and members; all indicates that the old nut-shell about women being unable to work together harmoniously will at last be cracked.

There are problems, deep-seated problems, that are affecting the whole industry. These likewise have their effect on the work of the Council. But with the present intensive campaign for cleaner pictures, for single-feature showings instead of double features, and other such changes, the work of the Council will be even more productive of good.

### Sociology

## An Eleven-Year Telephone Call

PAUL L. BLAKELY, S.J.

**M**EN whose shoulders are not yet bowed by the weight of years can remember when the telephone was still a novelty, a cross between a toy and an annoyance. In the later 'eighties, if my memory is not at fault, Harris could write about Uncle Remus at the telephone, and we found the story amusing because we had ourselves encountered the same difficulties. Some of us still encounter them: the vexation of wrong numbers on incoming or outgoing calls, the maddening hum and buzz of the wires when we are trying to take down the spelling of proper names or get a series of figures correctly, and, heading them all, the bills over which we puzzle monthly with a sense of injury, and a deeper sense against which we fight, that right or wrong the telephone company is always right. Some weeks ago New York arose *en masse* to applaud when a physician, after battling for eight years in the courts, and expending about \$3,000 in fees, was sustained by the law in his refusal to pay an overcharge of \$5.40. We felt that at last the Forgotten Man had been remembered.

Today, of course, the telephone is no longer a novelty, except in Paris, France, and there it is a troll that daily lies in wait to catch even the most expert. But nowhere can it be termed, strictly, a utility. Life being what it is, a mad rush to save three minutes that later lie heavy on our hands, it is a necessity. In the catalogue of American needs, it cannot be classed with water and air, but it is not much lower in the list than power and light. It serves many useful purposes, no doubt, as do other of God's creatures, but very few of the instruments have ever been sprinkled with holy water, according to the

form set forth in the Roman Ritual. As for the companies which own them and charge for them, all blessing is out of the question. Unless these corporations change their methods and their moral code, they will soon be subjected to a storm of popular disapprobation as severe as that which raged against the railroads in the rural districts some sixty years ago. The facts in the case, and they are not isolated facts, indicate that, practically speaking, the telephone companies have learned nothing from the past, and that they are still unable to read the signs of the times. When retribution comes, it is likely to be heavy.

One instance of the ability of the telephone company to defy public opinion and the power of the State over a term of years was brought under review by the Supreme Court of the United States on April 30. This case began in 1923, when the Illinois State Commerce Commission ordered the Illinois Bell Telephone Co., commonly supposed to be a subsidiary of the American Telephone and Telegraph Co., to reduce its charges on certain types of service. For eleven years, the corporation successfully fought this decree.

Beginning with the usual device of securing a temporary injunction against the Commerce Commission, the company took the case to the Supreme Court. Here the injunction was upheld, with the proviso, however, that if on further hearings the commission's order should be sustained, the company would be obliged to return to the subscribers the difference between the old rates and the new rates ordered by the State. In February, 1930, the lower Federal court entered a decree in favor of the company, but the Supreme Court reversed the findings.

and remanded the case for further proceedings. After taking new evidence, the Federal court, in June, 1933, again sustained the company, and made the injunction against the 1923 rates permanent, on the ground, chiefly, that they were confiscatory. Age cannot wither, nor custom stale, the infinite variety of "confiscatory."

At this point, both the city of Chicago, which was most directly affected by the decree, and the State Commerce Commission, appealed. On April 30, 1934, the Supreme Court of the United States decided that the Illinois Bell Telephone Co. must not only put into effect the rates ordered eleven years ago, but refund about \$21,000,000 to the subscribers. One paragraph of the decision, read by Chief Justice Hughes, Mr. Justice Butler dissenting, is of particular value in the investigation of all public utility cases.

The questionable amounts usually charged to operating expenses for depreciation are large enough to destroy the basis for holding that it has been convincingly shown that the reduction in income through the rates in suit would produce confiscation.

Put in other words, this paragraph simply means that the Supreme Court has caught another corporation in the old game of padding the expense accounts against the people.

Incidentally, too, this case is a commentary on the weakness of most of our public-utility boards. Theoretically, these bodies are faultless, but the best that can be said for them in practice is, I think, that if they did not exist, the public-utility companies would run riot. Now they leave us the cow with her calf, if not much else. John Young Brown, a member of Congress from Kentucky, did not hesitate to say some weeks ago that whenever a corporation could not prevent the creation of a utility board, it encompassed its purpose by dictating the membership. Mr. Brown expresses what is at least a popular opinion. Another method, much in favor today, when the public demands a board, without caring particularly what powers it lacks, is to send corporation hirelings to the legislature, where they kill all the legislation that is necessary to give the board a curb on the corporations, and pass all legislation which makes the public pay higher rates. The result is that a whole host of boards and commissions, all founded to protect the people in the never-ending fight against corporate greed, are left with little but a good intention, and sometimes not even with that.

Four days before the Supreme Court spoke in the case of the Illinois Bell Telephone Co., Chairman Dill, of the Senate Interstate Commerce Committee, offered a resolution calling for an investigation of the American Telephone and Telegraph Co. If the investigation ever gets under way, and does not break down just as pay dirt is struck, the public will learn much about the ways of corporations which today is as hidden as the precise location of Dillinger. The topics on which Senator Dill seeks enlightenment are arranged under the following heads. It will be observed, again, that many of the heads listed below will be useful in examining any utility corporation.

1. The financial structure of the A. T. & T., and the extent to which its holding-company structure enables it to evade regulation and taxation; the extent of inter-service contracts with subsidiary companies, particularly the Western Electric Co. and other manufacturers, if any; the sale prices of telephone equipment to telephone operating companies, the profits of such sales, and the effect of them upon the rate base of operating companies, when used as a basis for telephone charges in the several States; and what savings could be effected, were the telephone operating companies to purchase equipment under a system of genuinely unhampered competitive bidding.

2. The activities and the expansion of A. T. & T. and its subsidiaries and affiliates into fields other than that of telephone communication, such as teletype and telephoto service, broadcasting, motion-picture distribution, and the manufacture of electrical equipment.

3. The methods of competition with other companies and industries, with reference to equality of service and reasonable rates, both local and long distance; depreciation-accounting practices; discriminatory practices; suppression of patents, and accountings for royalties on patents; sale, and refusal to sell equipment to competing companies; maintenance of exorbitantly high prices to monopolistic control; the relationship with Electrical Research Products, Inc., and with independent motion-picture organizations.

4. The extent to which local subscribers have been obliged to bear the cost of the research developments for long-distance appliances, radio, motion-picture, and other inventions which are not related to the improvement of local service.

5. The failure to reduce local charges during an era of generally falling prices, and the reason why many long-distance tolls have been reduced.

6. The relation of the A. T. & T. as an employer with its employees, and the extent of its reduction in number and wages of employees, while maintaining exorbitant salaries for high officials, and continuous high dividend rates.

7. The methods whereby the company, or its subsidiaries, or its affiliates, or any of its officers or directors, have sought through propaganda, or the expenditure of money, or the control of channels of publicity, to influence or control public opinion or elections.

These seven points constitute an indictment, not a conviction, and it has evidently been drawn up by a critic who is unable to admit that the officers of the American Telephone and Telegraph Co. may forthwith be proposed for canonization. But there is no reason why every question which the indictment contains, directly or by inference, should not be fully answered. If answers are refused, the Senate Committee has not only the right but the duty to make use of every proper means to secure them. The company is a powerful corporation, but no corporation may be permitted to entertain the delusion that it is, and by rights should be, more powerful than the people.



## Education

### Standardizing Agencies

DANIEL M. O'CONNELL, S.J.

AFTER reading Father Blakely's recent articles on the high-handed, arbitrary methods of standardizing agencies, one felt that a just *casus belli* was had against such agencies by Catholic colleges. However, there has been a recent and decided about-face in the proclamations of at least two of the most powerful of these Associations, the Southern and the North Central. Both have declared themselves as renouncing wooden, quantitative standards and proposing that "an institution be judged for accreditation upon the basis of the total pattern it presents as an institution of higher education." (North Central Association *Quarterly*, April, 1934.)

But why an accrediting at all? The following purposes are outlined by the *Quarterly*.

1. To describe the characteristics of institutions worthy of public recognition as institutions of higher education.
2. To guide prospective students in the choice of an institution of higher education that will meet their needs.
3. To serve individual institutions as a guide in inter-institutional relationships, such as the transfer of students, the conduct of intercollegiate student activities, the placement of college graduates, and the selection of college faculties.
4. To assist secondary schools in the selection of teachers and in advising students as to a choice of institutions and to promote in any other ways the coordination of secondary and higher education.
5. To stimulate through its accrediting practices the improvement of higher education in the territory of the North Central Association.

The basic characteristics of collegiate institutions are "the competence of the faculty, the representative character of the curriculum, effective administration, standards of student accomplishment and financial adequacy." However, institutional individuality is to be recognized. "Uniformity in every detail of policies and practices is believed to be not only unnecessary, but undesirable." Each institution will state its objectives and "be judged in terms of the purposes it seeks to serve." We now approach possible thin ice for Catholic colleges: "This statement of purposes must be accompanied by a statement of the institution's clientele showing geographical area, the governmental unit, or the religious groups from which it draws students and from which financial support is derived." For example, if three or more Sisters' colleges are in the same geographical area, but intended primarily for the education of postulants and young Sisters, will the judgment of the inspectors, foreign to the spirit of Religious life, define dogmatically that one such college is sufficient; that the others should fold up? Such ex-parte judgments have been given in the past. The greatest danger is to be feared from the subjective views of inspectors.

In regard to the all-important question of faculty training, we find a healthy insistence on "the training of instructors in their fields of instruction, . . . to their experience in educational work. . . . curriculum of an insti-

tution will be regarded as effective only when the faculty includes instructors competent by reason of educational preparation to offer instruction in announced courses." Is the fetish of the Ph.D. as a *sine qua non* of every teacher beheaded? Let us hope that this is the end of a tyranny which in the past has insisted that a narrow research Ph.D. degree is essential to every college instructor. May we look up educationally and vision a teaching Doctor's degree equal in training and prestige to the Ph.D., as the ideal alternative of every professor in the college? But it is subjective ideas of an inspector that will judge a teacher's ability and the following "sympathetic concern."

An institution will be expected to show a sympathetic concern for the quality of instruction offered students, and to give evidence of the efforts to make instruction effective. Consideration will be given to promotion of teachers, to the manner in which young instructors are inducted into teaching activities, to the aids that are provided as stimuli to the growth of individual members of the staff, to the institution's concern for high scholarship in students, to efforts to make such examinations as are given more reliable and more accurate measures of student accomplishment, and to the alertness of the faculty to the instructional needs of students. Familiarity of the administration and faculty with current discussions of instructional problems at the college level and with recent experimental studies of college problems are further evidence of institutional alertness to the need for good college teaching.

The library standard omits the venerable requirement of 8,000 volumes but urges "reading facilities needed to make the educational program effective." A scholastic bromide, this, but more to the point is, "there should be evidence that such facilities are appropriately used by students and by the faculty." Standard works of general and special reference are urged. Inspectors in the past have forced on many a Catholic undergraduate college the Encyclopaedia Britannica in its latest edition, with its uncorrected anti-Catholic jibes; the Encyclopedia of the Social Sciences with its unchristian ethics, and the costly Oxford Dictionary, suitable enough, it is true, for a graduate English department. Magazines are rightly demanded. But should immature undergraduates be exposed to the open invitation of the radical, liberal-in-spots, half-baked ilk? Examiners in the past have demanded them on the open shelves, as well as books that belong to the Index section. This was to be proof of broadmindedness. Again, we have here a very subjective and dangerous norm.

Catholic colleges with their spiritual Fathers for students will be interested in the description of student-personnel service.

Consideration will be given to the means employed by an institution to assist students in the selection of courses and curriculums, in solving immediate academic problems, in furthering their scholastic development, and in making suitable vocational choices and preparation. Attention will also be given to the practices of an institution in counseling students about their health, their financial affairs, and their intimate personal affairs. The student's relation to extracurricular activities will also be studied. The practices of an institution in the provision and control of health services, in the housing and boarding of students, in the management of extracurricular activities, in the control of student conduct, and in financial assistance to students will be considered.

The following paragraphs on finance are of vital concern to Catholic institutions by reason of our equivalent

endowment of contributed services. The italics are mine.

The institution should provide evidence of financial resources adequate for and effectively applied to the support of its educational program.

The items of information to be considered in determining the adequacy of the financial support are the expenditure per student for educational purposes; the extent to which the institution is dependent upon student fees; the stability of financing, as indicated by the amount of income per student from stable sources, and the avoidance of burdensome indebtedness; and the procedures in financial accounting and reporting. *Necessary adjustments will be allowed for contributed services of instructors and administrative officers in Catholic institutions.*

Just what allowance? Who is to be the judge? Our principle is quite clear and simple. Briefly it is to assign to each priest and Religious connected with the college a salary which would be drawn by a similar person in a non-Catholic college; to deduct the living expenses, etc., from this salary, and consider the balance as interest on the college's endowment, an "expenditure per student for educational purposes." For example, the president of St. Louis University should receive a salary corresponding to that given to the head of Washington University, St. Louis, say \$15,000. Deduct the living expenses of the St. Louis University president, around \$500 per annum. (I hope my Jesuit confrere does not object to his evangelical evisceration.) There remains \$14,500, which in the case of Washington's president can be spent privately, but which St. Louis' president gives to the upkeep of his University, 5 per cent interest on \$290,000. This year, however, the North Central, while allowing such contributions of Religious to count as part endowment would not allow it in whole, i.e., as balancing a corresponding amount of debt. What will be the interpretation of the new financial standard?

The danger from an inspector's subjectivism will be apparent in the following paragraph on physical plant:

In judging the plant, consideration will be given to the adequacy and effectiveness of such features as site; general type of buildings; service systems; class-rooms, laboratories, and other facilities appropriate to the special purposes of the institution; office facilities; library building; facilities for health service, recreation, and athletics; dormitories; auditoriums; assembly rooms; and the operation and care of the plant.

Under the old standards, quantitative and wooden though they were, it was possible to compare an examiner's report with something objective. The new will use the old as a covered footstool and so much, too much, will depend on the examiner's a-priori concepts of a college. Herein is the greatest evil. No doubt the North Central quite realizes this. The last paragraph, XIX, "Continuing Revision of Policy and Procedures" contains the assuring words "To make it possible from time to time to determine improved procedures and criteria for the use of inspectors and the Board of Review."

If I am over-suspicious, it is not because I do not wish the very best educational institutions, but I fear all bureaucracies, all Eighteenth Amendments, which reduce human beings to automatons and ignore their spiritual education. The North Central developed into a standardizing association years ago, and it is too set to change. At times it shrewdly vests itself with a new nomenclature,

but its voice is the same. There have been growing suspicions in the minds of many that it reserves its big stick for small institutions, while coming to out-of-court terms with the big places. At time, speakers relieve themselves of anti-Christian, if not anti-Catholic bromides. During the past convention, for example, Professor Judd, of the University of Chicago, used as a comparison the futility of medieval theology as applicable to modern ethics, and Professor Ogburn, of the same institution, casually referred to the liberty gained by the human race with the breaking of the Church's shackles! Powerful standardizing agencies may yet prove themselves a Trojan horse for the destruction of Catholic colleges. The same injustice noted by AMERICA in the Carnegie Foundation's attack on Notre Dame's football games is not impossible in the North Central Association.

It has become a steam rolling assembly, easily superior to any Democratic or Republican national convention. Seldom is a dissenting voice raised from the floor, as committee-prepared motion after motion is read out for approval. In practice, discussions seem taboo. Gradually all appeal to a higher board, or to the general assembly, is being withdrawn, and a dictatorship of a small board is being strengthened. The place of Almighty God in the scheme of education, the need of morality for true citizenship, would be phrases from an unknown tongue, and a religious-minded educator of the type of President Roosevelt would find himself the forgotten man in North Central assemblies. An investigation of its contacts by such a Roosevelt might arouse the people to a sense of their lost educational individuality and liberty.

### With Scrip and Staff

YESTERDAY, being gorgeous Spring weather, I decided to walk to the postoffice and have registered a letter I had addressed to myself. Reason for this performance was that I thought I had an idea; but was afraid someone would bootleg it. You never can tell. According to the New York *World-Telegram* for April 28, C. Leroy Baldrige, president of the Artists' Guild, Inc., states:

The safest protection for a person with a new idea, is to write himself a letter about it—and post it to himself registered mail. Then, in court, he can hand the judge the sealed envelope, dated and registered by the Government.

The performance cost me \$0.17, which is much in these days; but I was rewarded by reading in the morning's mail: "Dear Sir:—I recommend the simplification of Communion breakfasts. Very truly yours: The Pilgrim."

Let me confess, it was not my idea at all. It came from Baghdad; for I have learned that out there Communion breakfasts consist of "dates, cheese, rolls, and tea"; and nothing is said about speeches. Of course if the Baghdadites have taken the trouble to go to the postoffice and write a registered letter to themselves, I am in bad. King Ghazi's Government may send for me and I shall go out on the return trip of Mr. Insull's steamer. But I assume that they have not thought of this, any more than would



the Pilgrim, if they have not read about C. Leroy Baldridge. As for the idea itself: I am not so keen on abolishing the coffee and substituting tea. And cheese for breakfast is bleak. But couldn't we economize on the politicians? And has not AMERICA said some things on this matter before?

**N**ATURALLY I become a little wary after receiving a letter such as the following, written to that patient individual, the Editor of AMERICA, by the Doctor Paedagogiae, who (alas) usually knows what he is talking about:

In the April 21 issue, The Pilgrim speaks of Father Provincial's appearance at a dedication ceremony in his "Jesuit cassock and cape." Why not speak of his appearance in his Jesuit pants and shoes? It would be equally accurate, as who should know better than the Pilgrim. The Jesuit has no habit; his is the cassock of the secular priest. If he is cold, I suppose he may wear a cape. But I have yet to hear of a Jesuit cape, any more than I have to hear of a Jesuit muff.

Here I appeal, for a little elucidation, to His Majesty of Baghdad. Early in this year four of the six Jesuit missionaries in that city: Fathers Rice, Coffey, Merrick, and Scanlon, paid their respects to the King. They relate as follows:

They had no chance to deliver the pretty speech they had prepared, as His Majesty at once began to ply them with questions principally concerning Baghdad College. When he learned that we were purchasing a large tract of land not far from the Royal Palace, he expressed himself as much pleased. The conversation lasted about five minutes, and all were charmed by the gracious manner of His Majesty who spoke in perfect English, which he learned while at school in England. The King was dressed in khaki military uniform; the Fathers wore black cassock and cape, with Buick to match.

Let us concentrate. I freely and readily grant that there is no such thing as a Jesuit cassock, habit, cape, cloak, or any such, and thank the Doc. Pedag. for calling attention to this fact. And I am reliably informed that no Buicks, not even Chevrolets, are part of the uniform, which is simply the ordinary dress of the clergy, for whatever land it may be. But Father Andrew White, who was represented, as it were, by Father Provincial on that occasion, was a "blackrobe." The Jesuit missionary's black gown, however lacking it be in canonical sanction, does stand out in history as a distinctive garb, as does the white habit of the Sons of St. Dominic, or the brown of the Franciscan Padres. Change "Jesuit cassock and cape" to "missionary cassock and cape" and you have what I actually had in mind (and what I hope the Baghdadis had in mind, when they wrote the above).

Their Buick, by the way, is of the sea-going, or rather desert-going variety, recently carrying them to see the devil worshippers, whom they found gentle and hospitable, and on other interesting adventures. I wonder if they encountered world-touring Mrs. Denis (née Leila Roosevelt), and her lady companion, on their recent desert trek via Baghdad and Damascus?

**I**N his interesting monograph on a long-forgotten blackrobe, Father René Ménard, the Rev. Alexander M. Stewart, of Rochester, N. Y., proposes a conjecture—

founded on a fact—which would be another instance of the mysterious way in which the far ends of the world are linked together. Father Ménard went in 1632 to begin his four years of theology at the old university of Bourges, in France. Says Mr. Stewart:

Let us pause here, at Bourges, to make a surmise about a lost coin. Bourges was a Roman military camp from the year 52 B. C., when Julius Caesar took it from the Gauls under Vercingetorix. . . . So much is fact; now for a guess—and let all historians remember that this is only a guess:—some Roman soldier lost a bronze coin, part of a month's pay, in the old Roman camp at Bourges; 1,400 years later René Ménard, then a student and teacher of Latin, on an afternoon walk, found the coin and treasured it as a pocket piece. Now for a fact: in the summer of 1931 a bronze coin, bearing the profile of the Roman Emperor, Antonius Pius of the date 165 A. D., was dug from an Indian grave near the site of one of Father René Ménard's missions, namely that at Great Gully Brook, Cayuga County, New York. This coin is now in the Municipal Museum, Edgerton Park, Rochester, N. Y. This surmise about the coin would apply equally well to Father Stephen De Carheil, also of Bourges, France, and of the Cayuga mission at Great Gully.

What the blackrobe did for humanity is ingeniously summed up by A. M. Stewart in a sentence: "This also [the revealing of Central New York] was to bring into contrast two experiments—one, the experiment of the Iroquois in making a world of peace by war and bloodshed, and the experiment of the missionaries in making peace with the Iroquois by persuasion and religious influence." And the blackrobe's experiment won.

THE PILGRIM.

## SONNETS IN MEMORY OF MY MOTHER

### I

I see the altar where she knelt each day—  
The Dying Christ—His Mother, 'neath the Cross;  
I think of death again, and my own loss,  
Yet know no grief of mine can theirs repay.  
The candle finds the pillow where she lay  
Those flickering moments, as if to emboss  
Her face upon its folds, and thereby gloss  
My blot of aching loneliness away.

Dear, suffering Saviour, stark upon the Tree—  
Blest Mother, standing there, bereft of all,  
Tonight, in close communion, I call  
For mercy on her soul, who so loved me.  
Protagonist of Pain, whate'er befall  
Me in this life—in death set her soul free!

### II

The day she was immured in ground, the rain  
Fell floodwise from a dark, November sky.  
And as the priest who came to pray drew nigh,  
I thought on how life, too, had rained its pain  
And loss upon her; and I saw again,  
Black years when her brave heart repressed each cry  
That knocked for exit—could I wonder why  
High heaven blessed her now with might and main?

God flung His elemental fountains wide,  
To drench with holy water her spent frame,  
So that the grave might greet her in His Name—  
That Name, by which all souls are sanctified.  
And I, whose eyes were blind with weeping, came  
Away, rejoiced that in His love she died.

J. CORSON MILLER.

## Literature

### A Wasp and a Winter Flower

THOMAS J. LYNAM, S.J.

**F**EARED in his own day because of his stinging rebukes to real or imaginary enemies, Alexander Pope has come to be known in literary history as the "Wasp of Twickenham." Waspish he could be and frequently was, but a complete presentation of the man will not fail to bring into high light one facet of his character which unfortunately is often obscured by the general darkness of his reputation.

Pope revealed his best side in his beautiful devotion to his mother. The poet was not an only child (he had a half-sister much his senior, from an earlier marriage on his father's side), but he was the only child of his mother. At his birth both his parents were in their forty-sixth year. This was certainly starting life under a handicap. A delicate, solitary, precocious child of elderly parents could hardly avoid the tragedy of becoming a spoiled one. Mrs. Pope lavished extreme care upon her only child, but she was to be repaid generously in kind during the many years of her own long life. The poet gives us his own account of his solicitude for his aged parent in some lines toward the end of his "Epistle to Dr. Arbuthnot." He wishes all domestic bliss to Arbuthnot and continues:

O Friend! may each domestic bliss be thine!  
Be no unpleasing Melancholy mine:  
Me, let the tender office long engage,  
To rock the cradle of reposing Age,  
With lenient arts extend a Mother's breath,  
Make Languor smile, and smooth the bed of Death,  
Explore the thought, explain the asking eye,  
And keep awhile one parent from the sky!

Here we have poetic expression but not exaggeration, for a true record of fact is hidden behind these heroic couplets.

Pope's maneuverings for the piratical publication of his own correspondence render his letters in general suspect. The very text of them is, moreover, largely a tissue of affectations and artificialities. But when one comes upon a passage referring to his mother, one feels that there can be detected a genuine strain among the overlardings of hypocrisy. To this extent, at least, his letters may be regarded as a true record. The following quotations are taken in each instance from one of the poet's letters to his great friend, Dean Swift.

Thus Pope writes to the Dean telling him how privileged he feels in having his mother spared to him for so many years:

My mother is yet living, and I thank God for it. She will never be troublesome to me, if it but please God she be not so to herself.

Another letter gives an account of the daily routine of the aged woman. The details listed suggest how close was Pope's attendance on his mother:

My lord has spoken justly of his lady: why not I of my mother: yesterday was her birthday, now entering on the ninety-first year of her age, her memory much diminished, but her sense very little

hurt, her sight and hearing good. She sleeps not ill, eats moderately, drinks water, says her prayers. This is all she does.

Love of one's mother is a duty incumbent on all and there is no particular merit in its exercise, but it can be said of Pope that he performed this common duty in an extraordinarily beautiful way. And this should save him, if nothing else does, from the accusation of being an altogether unlovely character. Well might his friend Swift write to him, "you are the most dutiful son that I have ever known or heard of."

It is pleasant to record good deeds of the "wasp of Twickenham," but, unhappily, Pope seems to have been one of those people whose virtues redound to their natural detriment. No one will gainsay that a son or daughter who, refraining from marriage, devotes the best years of life to the care and companionship of an aging parent, performs a noble charity, but every true work of charity connotes a sacrifice of some kind and, in this instance, the sacrifice is practically that of a lifetime. The younger party must give up the company of those of his own generation, and without this contact the opportunity of making or retaining friends disappears. Pope realized this. He felt that as the years went on his devotion to his mother was virtually making of him a social exile. He writes to Swift:

I find my other ties dropping from me: some worn off, some torn off, others relaxing daily. My greatest both by duty, gratitude, and humanity, time is shaking every moment, and now it hangs but by a thread.

Again he expresses a similar thought:

I have formerly made some strong efforts to get and deserve a friend: perhaps it were wiser never to attempt it, but live *ex tempore*, and look upon the world only as a place to pass through, just pay our hosts their due, disperse a little charity, and hurry on.

Eventually, so wrapped up in his mother is the poet that he feels that life can have but little interest for him after her death:

With her my whole prospects ought to finish. I throw my javelin of hope no further. *Cur brevi fortis jaculamur aevō*, etc.

Pope had a great facility for losing friends, and, even under ideal circumstances, he would have probably been socially *difficile*, but certainly his exclusive devotion to his mother did not help him along this line. Had he been cast more into the company of others, had he been forced to realize the value of human contacts outside his own household, he might not have been able to write so cavalierly about friendship. Love for a mother is a noble thing, but so is friendship.

Another unhappy result of such a relationship as existed between Pope and his mother is the premature mental aging of the younger party. He grows old "before his time." Ordinarily this is not so much the case with a son who, for the greater part of his day, will have business or professional contacts that offset the cramping influence of his hours at home. But Pope was neither a business nor a professional man, but a poet who did all his work at home in his library. He did not even avail himself much of the escape of travel. Thus he became in this way, too, the victim of his charity. He gives expression to a realization of the situation in the following statement:



I am many years the older, for living so much with one so old; much the more helpless, for having been so long helped and tended by her; much the more considerate and tender for a daily commerce with one who required me justly to be both to her; and consequently the more melancholy and thoughtful, and less fit for others. . . . My constitution has had its share of decay as well as my spirits, and I am as much in the decline at forty as you at sixty.

And again:

My constant attendance on her does indeed affect my mind very much. . . . I look upon myself to be many years older in two years since you saw me.

Death came to Mrs. Pope in her ninety-fourth year. This event culminated her son's labor of love, but it introduced a new element of distress into his life. A sense of loneliness and abandonment almost overwhelmed him and the necessity of adjustment to new circumstances of life required a new orientation almost beyond his powers. The result of this upheaval was a disturbance of his work and a rather morbid indulgence in retrospection. This phenomenon, too, is common in the case of a son or daughter who is left alone after many years spent exclusively with an aged parent. Pope sends an account of his wretched state of mind to his friend:

I have written nothing this year. It is no affectation to tell you, my mother's loss has turned my frame of thinking. The habit of a whole life is a stronger thing than all the reason in the world. I know I ought to be easy, and to be free but I am dejected, I am confined; my whole amusement is in reviewing my past life, not in laying plans for the future.

It is not likely that Pope would have married, even if there had never arisen the need of devoting himself to the companionship of his mother. His physical disabilities, to say nothing of his temperament, would seem to have precluded the likelihood of marriage. While one does not wish to minimize the poet's great life work of charity, nevertheless the conviction arises that he seriously suffered—and this is said without intending the slightest Freudian implication—from a situation which simply was not normal. Had he been thrown more into the company of people of his own age and had he been forced, therefore, to cultivate a greater tolerance and mental generosity, he might not, indeed, have become the "wasp of Twickenham."

This paper should not close without a tribute to Mrs. Pope, lest the impression be given that she was responsible for the warping of her son's character. It was no fault of Mrs. Pope's that her son suffered from a too close companionship with her. At least it must be said of her that she ever set her son an example of simple, Christian piety.

Alexander Pope was hardly more than a nominal Catholic. On one occasion, in professing allegiance to the Church, he could give it no higher rating than the flippant characterization of "the church of Erasmus." But nevertheless he knew what Catholic sanctity was. He saw it exemplified in the simple, daily life of his mother, and when she died, he thought he saw its aura hovering over her dead form. Three days after her death he wrote to Richardson, the painter:

I thank God her death was as easy as her life was innocent; and as it cost her not a groan, nor even a sigh, there is yet upon her countenance such an expression of tranquillity, nay, almost of pleasure, that it is even enviable to behold it. It would afford

the finest image of a saint expired that ever painter drew, and it would be the greatest obligation which ever that obliging art could ever bestow upon a friend, if you would come and sketch it for me. I am sure if there be no very prevalent obstacle, you will leave any common business to do this, and I shall hope to see you this evening as late as you will, or tomorrow morning as early, before this winter flower is faded.

There is at least in those words a reflection of a Catholic mind.

## REVIEWS

**Crucifying Christ in Our Colleges.** By DAN GILBERT. San Francisco: Alex. Dulfer Printing Company. \$1.25.

Writing from a wealth of newspaper experience, and with the collaboration of four students representing four State universities, the author has leveled a terrific indictment against several courses of higher education now in full swing in this country. Mr. Gilbert takes a strong, conservative, Protestant stand against the atheistic, materialistic, and downright lascivious lectures to which our young men and women are subjected. Quoting chapter and verse he excoriates textbooks and leading references, and here and there cites damaging statements of professors discovered in students' notes. Of course, the charge is a well-known one and Mr. Gilbert's bitterness is well founded and justified. Too much cannot be said against the corrupting gospel which is preached so dogmatically, and with such destructive ridicule of Christianity, Christ, and morality. The main thesis is here well done, but the confirmation of the doctrine by examples is sophomoric in matter and manner. The reader feels that Protestant boys and girls would have a vastly stronger power of resistance, if their own religious platform were not so shaky and shifting. Finally, it comes as a shock to find Will Durant quoted with approval. R. J. M.

**The Organization of Knowledge in Libraries.** By HENRY EVELYN BLISS. New York: H. W. Wilson Company. \$4.00.

The author has devoted more than ten years to a profound study of classification. In a previous volume, "The Organization of Knowledge and the System of the Sciences," he laid the foundation for a more adequate treatment of the subject so thoroughly discussed in this book, namely, "how shall a system of classification for libraries be provided to serve most uses and best interests with maximal convenience and efficiency, with requisite economies, and within the capabilities of the classifiers and of the users of the libraries." To a deep-seated investigation of this problem the author has addressed himself with a technique which clearly reflects the substantial background against which his comprehensive treatise stands in bold relief. Prevailing systems of classification in the United States and Europe have been weighed carefully and found inadequate. In their stead the author suggests centralized cooperative classifying whereby participating libraries would benefit by the deficiencies of what are now standard systems, and wherein the principles of true classification as Mr. Bliss sees them would find apt manifestation. The volume is a scholarly contribution to library literature. W. M. S.

**Cultural Anthropology.** By ALBERT MUNTSCHE, S.J. Milwaukee: Bruce Publishing Company. \$3.75.

Father Muntsch is a pioneer. By this book he has pushed out into uncharted territory, for it is the first book of its kind from the pen of an American Catholic anthropologist. The scope of his book is inclusive, as is indicated by some of the chapter titles: "Cultural Origins and Cultural Developments," "Primitive Mentality," "Primitive Law and Ethics," etc., etc. Along all these lines much nonsense has been written, but precisely here Father Muntsch shows his prudence and scholarship. He weighs matters objectively and gives his opinion without bias. Being personally more conversant with Indian life, he gives much data thereon, though the book is not unbalanced thereby. He pays a fine com-

pliment to Father Cooper by incorporating as the chapter on "Primitive Religion" an article which first appeared in *Primitive Man*, the quarterly bulletin of the Catholic Anthropological Conference. With all his learning Father Muntsch has not forgotten the non-specialists or the beginners and so has provided an ample glossary. Moreover, the subordinate divisions within, and the series of questions appended to, each chapter make the book well suited to the classroom. Illustrations, printing, and binding are in line with what one has learned to expect in a book that is numbered in the "Science and Culture Series" sponsored by St. Louis University. Catholic scholars are in the front rank of anthropologists in this country and everywhere, but more, many more are needed. Father Muntsch's book should be a distinct spur to younger men—priests and laymen—to be more actively and specially interested in a subject that lies at the very heart of psychology and ethics.

F. P. LEB.

**The American Adventure.** By M. J. BONN. New York: The John Day Company. \$2.50.

The sub-title tells us this book is "A Study of Bourgeois Civilization." It was written to answer the demand of a world that is "watching with more or less skeptical sympathies the outcome of an American experiment which, if successful, may be called great." It will interest those who value the impressions of a foreigner based on more or less accurate observation of movements and institutions and presented with pontifical finality. European readers, if there be any, will pass lightly over errors of detail and accept his plausible generalizations. To less-indulgent Americans these features will be positively irritating. And yet many will be satisfied with the sad picture which receives its final touch in a plea for eugenics and easy euthanasia, for the "good life, lived without fear," and ending in a "death without dread." In this animal end for an animal existence the author finds the significance of America. The resentment of the American Catholic will be softened when he reads that this degenerate America owes its intellectual and spiritual life and its peculiar character to Puritanism, which has always distrusted and feared the Church. The author has exalted the Puritan unduly, only to lay at his door the blame for the reaction against his exaggerations which we call "worldliness." More important are his answers to three suggested problems at the end of the book: Political Failure?, Economic Failure?, Spiritual Failure? And the answers are unsatisfactory.

R. C.

### BOOKS AND AUTHORS

**Pedagogical.**—Arithmetic has been pronounced the bugbear of the schoolroom, and only the born mathematician will delight in the problems involving the four processes. Out of sympathy for the teacher charged with the classes in arithmetic, the Johns Hopkins University Studies in Education have issued "The Effect of Certain Factors in the Verbal Arithmetic Problem upon Children's Success in the Solution" (Johns Hopkins Press, Baltimore. \$1.75), by Grace A. Kramer, Ph.D. The author's aim is to "clothe arithmetic with interest." She enlarged upon the four factors as essentially inherent elements in the verbal arithmetic problem: interest, sentence form, style details, vocabulary. Painstaking researches, studies of the trend of modern texts in arithmetic, and actual experience with children and their arithmetic troubles, give to this publication the promise of aiding the teacher to make meaningful the daily period in mathematics.

The second part of the volume, "Die Pädagogik der Gegenwart," forming the third part of the fifth volume in the monumental series on the history of pedagogy and science edited by Eggersdorfer, Ettlinger, Raederscheidt, and Schröter, has appeared from the Munich publishing house of Kosel and Pustet (Bound: RM.11). Concise, but highly informative studies of the history of education in the following countries are therein contained: Italy; Ibero-America; France; Belgium; Hungary; and the Scandinavian lands. Educators will find this work an invaluable

treasure house of information, clearly presented, in agreeable literary style, with discriminating psychological and historical observations. Such persons or movements as are recalled by the names of Croce, Gentile, Montessori, Olgiati, the Mexican "cultural missions," the Scandinavian folk-school movement, and countless other landmarks in modern educational developments are studied herein.

"The Gospel According to St. Matthew" (Bruce. 88 cents) is the Latin (Clementine Vulgate) text, edited, with an introduction, notes, and vocabulary, by James A. Varni. It is intended for sight reading and it is the editor's hope that the college and high-school Latin curriculum "can make room for at least one of the Gospels in Latin." In keeping with the Bruce tradition the book is well printed and carefully edited, so that it makes reading pleasant.

"Psychology of Adolescence" (Prentice-Hall. \$3.00), by Karl C. Garrison, is an exceptionally well-printed manual for college students, parents, and teachers. The author achieves his modest purpose of reducing to least common denominators the recent findings of studies in this important subject. But it will be a rare youth "in the latter stages of adolescence" who will be practically helped by the book, and the parent or teacher who does not already know all the adolescent problems so solemnly "discovered" by recent social scientists, will be rarer. The author cites with approval several philosophical and moral principles flatly false. Thus we read "intelligence is a biological mechanism" (p. 41); "during the unique period of adolescence the child is neither moral nor immoral" (p. 165); "taken alone, the sex impulse is not social or ethical" (p. 351). Human evolution is taken as a proved fact, and eugenics is offered as a solution of the problems of heredity in particular cases.

**Food Problems.**—"What Shall I Eat" (Macmillan. \$1.75), by Edith M. Barber, discusses the up-to-date nutrition facts in a very simple and accurate manner, showing that there is a straight and narrow, but pleasant and simple path through the apparent maze of nutrition information to enjoyable health, and that there really is no need of the present-day unbalanced attitude toward the balanced diet.

The unit-problem organization in "Foods" (Houghton Mifflin. \$2.25) by M. M. Justin, L. O. Rust, and G. E. Vail, is one of the chief contributions made by the authors to the introductory college course. The authors, in accord with the new spirit of home economics, have presented accurate, carefully prepared, scientific subject matter in a modern, up-to-date style. Personal experience with the book will convince any home-economics college teacher of its value in the various phases of the work presented, especially in table service. It will be to all teachers of the subject a splendid reference and an inspiration. The authors are to be congratulated upon such a contribution to the field.

**Money and Banking.**—Prof. Irving Fisher has been advocating the compensated dollar plan these many years, but in "After Re-lation, What?" (Adelphi Company, New York. \$1.50), his plea and plan for the commodity dollar and the stabilization of the price level acquire new timeliness, in view of President Roosevelt's message to the London Economic Conference, anent stabilization. Written in the familiar style of a humanized economics, the book offers easy and profitable reading.

"Better Banking" (McGraw-Hill. \$3.50), by W. H. Kniffin, is another book "out of the depression." It contains much that is obvious, mere "gentleman's knowledge," but in general treats adequately and clearly the more important phenomena of banking practice. It includes a detailed analysis of auditing, loan policies, the pro and con of banking service, bond accounts, and a brief discussion of the 1933 Banking Act. The author aims at instilling an idea of banking which approaches the ideal, but despite the naiveté of the banker author, the real value of the book lies in its concise explanation of banking technicalities.



**Ascetical.**—"Holiness is as a fire that inevitably radiates warmth" is an aphorism fulfilling itself in "The Servant of the Sacred Heart" (Herder. \$1.25) translated and edited by George O'Neill, S.J. The excerpts selected show how the personal spirituality of Father de la Colombière, S.J., honored as "Blessed" now by Mother Church, gave to his sermons and his counsels a power that persuaded souls, not to a passing sensible fervor, but to resolutions which made his spirituality contagious. The book is of special service to those who would secure suggestions for strong sermons.

In "World Intangible" (Longmans, Green. \$2.00), Father R. H. J. Steuart, S.J., gives further short meditations similar to those in "The Inward Vision" and "Temples of Eternity." There is deep spirituality and theological insight in these brief papers, and they leave many a haunting, fruitful thought behind them. Surface reading will benefit little, for they require a lingering pondering and a re-tasting before they yield their inmost sweetness; but, once thoroughly relished, they draw us back to them repeatedly.

The art of meditation is made easy and attractive in "Meditations on the Life of Christ" (Herder. \$2.75), attributed to the renowned St. Bonaventure and translated from the Latin by Sister M. Emmanuel, O.S.B. Two series of Meditations are worked out by two directors, the one a Friar Minor, and the other St. Bonaventure. No digression from fact is made, but homely comparisons of the incidents of Christ's life with those of our own everyday happenings lead the mind to grow in sympathy with each mystery and yearn to copy the virtues brought home in the simple and tenderly devotional thoughts.

**Travel.**—The reader who enjoys travel stories with a touch of adventure will find Joseph Carl Goodwin's "Through Mexico on Horseback" (Southwest Press, Dallas. \$2.00) very interesting. The author's tale of "forty days and nights in the wilderness of Old Mexico" contains many enlightening views on the people and folkways of rural Mexico which do not often find their way into books of this type. This fact gives the work an element of human interest to recommend its perusal. It is written simply and directly and is very intelligently sympathetic in outlook. One wonders, as one lays it aside, whether Mexico was not a happier country in the older days, before politicians with their agrarian movement forced themselves on the scene to disturb the peace and contentment of peasant folk and rural ways.

**Books Received.**—This list is published without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

AFTER STRANGE GODS. T. S. Eliot. \$1.25. Harcourt, Brace.  
 BETWEEN TWO WORLDS. Nicholas Murray Butler. \$3.00. Scribner's.  
 BIG BAD WOLF AND LITTLE RED RIDING HOOD, THE. Walt Disney Studios. \$1.00. Blue Ribbon Books.  
 CAUTLEY MYSTERY, THE. A. Fielding. \$2.00. Kinsey.  
 CHRISTIAN HOME, THE. Celestine Strub, O.F.M. 25 cents. Franciscan Herald Press.  
 COLONEL DE LA-TOUR-DU-PIN, LE. E. Bossan de Garagnol. 15 francs. Beauchesne.  
 DISCOVERY OF THE AMAZON, THE. \$5.00. American Geographical Society.  
 ESCAPE FROM THE SOVIETS. Tatiana Tchernavin. \$2.50. Dutton.  
 ESSAY ANNUAL, 1934. Compiled by Erich A. Walter. Scott, Foresman.  
 IN ALL COUNTRIES. John Dos Passos. \$2.50. Harcourt, Brace.  
 LAFAYETTE. Michael de la Bedoyere. \$3.00. Scribner's.  
 LETTERS OF MARQUE. Albert Payson Terhune. \$2.00. Harper.  
 LIFE OF GUY DE FONTGALLAND, THE. Gaëtan Bernoville. 65 cents. Benigier.  
 LIFE OF OUR LORD, THE. Charles Dickens. \$1.75. Simon and Schuster.  
 LOGIC, DEDUCTIVE AND INDUCTIVE. Thomas Crumley, C.S.C. \$2.40. Macmillan.  
 MISFORTUNES OF MR. TEAL, THE. Leslie Charteris. \$2.00. Doubleday, Doran.  
 NEW GOVERNMENTS IN EUROPE. \$2.50. Nelson.  
 OXFORD APOSTLES. Geoffrey Faber. \$5.00. Scribner's.  
 PAGANT OF CHINESE HISTORY, THE. Elizabeth Seeger. \$3.00. Longmans, Green.  
 "POP" WARNER'S BOOK FOR BOYS. Glenn S. Warner and Frank J. Taylor. \$2.00. McBride.  
 RIDDLE OF THE RUSSIAN PRINCESS, THE. E. S. Liddon. \$2.00. Doubleday, Doran.  
 ST. JOHN BOSCO. Rev. Henry L. Hughes. \$1.25. Herder.  
 TRAIL DUST. Clarence E. Mulford. \$2.00. Doubleday, Doran.  
 VICTORIA. Kathleen Norris. \$2.00. Doubleday, Doran.  
 WHEN THE TRAIL CALLS. Adolph P. Lehner. \$2.00. Meador.  
 WHERE GLORY WAITS. Gertrude Crownfield. \$2.00. Lippincott.  
 WINTER IN MOSCOW. Malcolm Muggeridge. \$2.50. Little, Brown.

Page Mr. Pomeroy. Riches for Caroline. The Mystery of the Cape Cod Tavern. Chelbury Abbey.

In her new Spring book, "Page Mr. Pomeroy" (Appleton-Century. \$2.00), Elizabeth Jordan, AMERICA's dramatic critic, has concocted a mixture of mystery and romance which is every bit as exhilarating as her "Young Mr. X" of last year. Bruce Pomeroy, an energetic young manufacturer on his way to a conference with New York capitalists from which he is to emerge a rich man, is kidnaped while walking through Central Park. The book takes its title from a porter's call to the page boys at the Waldorf which begins the search for the missing man. How he managed to escape from his kidnapers just before his friends found him, and how some Russian aristocrats gave him a few much-needed lessons in tact, tolerance, music, and art, is told in a story that is replete with suspense and excitement, as well as exceptionally good dialogue and characterization. Here is a rapid-fire narrative which, without being cluttered up with clues and detectives, will hold each mystery-loving reader right to the end.

Edwin Bateman Morris' latest novel, "Riches for Caroline" (Penn. \$2.00), presents a rather unusual theme. When Bill Crampton married Caroline, he might well have married her sister Marguerite as well, so thoroughly did she supervise his actions. The sisters were very superficial; wealth and the associations which it brings in its wake were their chief interests. Marguerite, in her search for riches for Caroline (and incidentally herself), guided her brother-in-law into a high-salaried position with a none too reputable firm. Bill became involved with an attractive young woman whose wiles were not unknown to his employer. How Bill fared with such tricksters and how his "wives" gained their end is the gist of the story. This novel strikes a queer angle of life; it is a far from elevating picture of marital affairs. Although well written for the most part, at times it is slow-moving; the characters are weak and shallow. All in all, it falls far short of expectations.

Those who enjoy detective stories will find "The Mystery of the Cape Cod Tavern" (Norton. \$2.00) much to their liking. It was written by Phoebe Atwood Taylor, and the feminine touch predominates throughout the entire telling of the tale. The grim stalking of the various characters suspected of murder—for it is a very serious murder story—is greatly relieved by the exceedingly humorous actions and dialogues of the parties pursuing and pursued. The stern reliability of the true Cape Codder impresses itself on the mind of the reader as something austere and absolutely dependable. As a literary production much fault may be found with this book for many of its phrases are intentionally ungrammatical; but as a faithful record of the speech and type of people portrayed it is accurate and satisfying. The story in its general tone and effect is exhilarating and wholesome.

"Chelbury Abbey" (Doubleday, Doran. \$2.00), by Denis Mackail, is offered as one of the author's most delightful stories. It is modern, clean, and sketchy. It throws a polished young American into strange English business associations and far stranger social relations. The contrast between English and American manners and modes of thought is handled happily, almost brilliantly—but the story has certain streaks of shoddy, for all that. Four characters appear in the story and about twenty-four caricatures. Penny, the girl, and Lord Wick, her father, are admirable and admirably drawn. Guy and John, both in love with Penny, are straight and almost too good to be true. But the indefinite "finess" of an impoverished, decadent, blooded English family which motivates the story's action, somehow or another does not emerge. They are all just a little too sordid, too mean. The American point of view personified in John is far more honest, but Mr. Mackail makes it suffer in comparison with this odd English family's incoherence—the false note keeps sounding after the book is put down. In certain spots, the reader's patience will be tried by conversations where never a sentence is completed. All in all, a book very close to charm, but for that reason, disappointing; so little was needed to make it all beautiful.

## Communications

*Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.*

### From Editorial Pages

Twenty-five years of survival in a field where the fittest and the finest have not too good a chance of life testify to the solid merits of AMERICA. The Jesuit weekly review has not merely survived. It has gone on with increasing vigor from year to year. Its brightness has not been dimmed nor its vivacity stilled by the lapse of a quarter century. It is as fresh and full of life as if it had been produced but yesterday. . . . Cardinal Pacelli, expressing the good wishes of the Holy Father to AMERICA, and conveying the Apostolic Blessing on the occasion of its silver jubilee, sums up a general tribute which includes the views of all the periodical's well wishers. . . . There is nothing important which can be added to this rather complete summary of AMERICA's work in the past. The hope of its friends is that it may continue the same work with ever-increasing skill and brilliancy and ever-greater fruit for many, many years.—*Catholic Transcript*, Hartford.

Twenty-five years of magnificent service to God, to home, to Church and country! No tongue can tell, no pen can describe and no heart, merely human, can conceive the splendid work done by AMERICA during these twenty-five years. No wonder Christ's Vicar, Pope Pius XI, rejoiced in sending His Apostolic Blessing as a fitting crown for AMERICA's silver jubilee. The *Western Catholic*, and all connected with it, congratulate AMERICA and wish it ad multos annos! God bless AMERICA.—*Western Catholic*, Quincy.

Throughout twenty-five years AMERICA has in an able way offered conscientious criticism of life and literature; a discussion of actualities from a Christian standpoint; a record of religious peace; a defense of Catholic doctrine; a removal of prejudice, and a correction of misstatements about Catholic belief and practices. . . . Considering the critical history of the world in the past quarter century and its treatment by AMERICA; the economic difficulties confronting the private press throughout this period, and the superior talents and reporting, generally consecrated to America, every true citizen rejoices at the jubilee of this weekly paper, and extends to its present staff heartiest congratulations.—*Catholic Citizen*, Milwaukee.

This month the Catholic review AMERICA keeps its silver jubilee. For twenty-five years it has waged a well-worth fight in the service of Catholic journalism. It has been moreover during all that time, the capable challenger of injustice, a stalwart defender of Catholic truth and of Catholic positions, and at the same time an unfailing exponent of Catholic good-will. The appreciation it has won all over the country has redounded to the credit of the Catholic name, and as it turns to the years that will build its golden jubilee, it carries the grateful acknowledgment of the Catholic people it has served so well. The *Catholic Standard and Times* ventures to speak the congratulations and good wishes of the Catholics of Philadelphia.—*Catholic Standard and Times*, Philadelphia.

AMERICA segue una tradizione: serena nell'esempio, forte nella fede, ferma nel dovere. Il numero anniversario della rivista, pubblicato la settimana scorsa, s'apre con un messaggio del Santo Padre trasmesso dall'Em.mo Segretario di Stato, Cardinale Pacelli. E un messaggio di lode. E un'esaltazione. E un premio. Gli scrittori di AMERICA—"portavoce" della Chiesa—vogliono deporre ai piedi del Sommo Pontefice di Roma la loro penna libera e incontaminata. La riassumono benedetta, per la futura benedetta fatica.—*Il Crociato*, Brooklyn.

There has been no shying away from problems that bristled with difficulties. The virility and fearlessness with which these are handled has placed AMERICA in the forefront as a champion of human rights. Without ruthlessness, but with unwavering strength it has attacked evils, putting aside calculation as to where the chips might fall. Our country has traveled a long way in the period covered by the existence of AMERICA. In that time this valiant journal was ever a pioneer in the advancing claims for social justice. As a better day dawned it has vindicated its leadership in the fight for human rights. The social and economic teachings of the Church have no sounder advocate, no more worthy warrior. After its quarter century of existence AMERICA might count its victories. It is only thankful for its opportunities for service, which it interprets as blessings. It is satisfied that it has endeavored to extend the Kingdom of God on earth; content to serve God and its own co-workers in a great apostolate. Prosper, proceed and reign.—*The New World*, Chicago.

In AMERICA Catholics have a review which will match the best in the secular field, in style, timeliness and breadth of view, with the saving feature that it is sound. . . . The sophisticated critic, who still harbors the prejudice that journalism must be dull to be Catholic, is destined to be disillusioned when he picks up AMERICA. If the perkiness of this review fails to snap him out of his prejudice, he must be afflicted with an incurable case of tabloidia. Were the circulation of such reviews as AMERICA increased five-fold, Catholic America would reap a thousandfold benefit in the strength and prestige of an informed public opinion.—*The Evangelist*, Albany.

The current issue of AMERICA rehearses the history of the Jesuit periodical during the uncertain years of its beginning and of the men whose untiring labors have achieved for it the enviable position it now holds. We are especially glad to note the measure of praise allotted to Father Wynne to whom, more than any other one man, is due the success that AMERICA now enjoys. Indeed, it would be difficult to exaggerate the services of Father Wynne to the Church in America. Chief founder and first editor of AMERICA, prime mover in the gigantic enterprise of publishing the Catholic Encyclopaedia, and untiring promoter of the cause of the North American martyrs, he has to his credit an unrivaled list of accomplishments.—*The Catholic Sun*, Syracuse.

AMERICA's issue of April 14 marks its silver jubilee as "A Catholic Review of the Week." The rye which I bought last week to treat a cold is all gone, else I would stop and drink a toast to AMERICA and her twenty-five years of distinctive achievement in the field of Catholic periodical literature. Our good Jesuit friends on the Editorial Board have certainly been generous in help and cooperation given to the *Catholic Worker*. To them we heartily wish "Continued success!" as AMERICA goes on.—Joseph Barnes Bennett in *The Catholic Worker*, New York.

Edited and conducted by the Jesuit Fathers, AMERICA has been foremost in the encouragement of Catholic lay action, and its development of writers who have become capable defenders of the Church and exponents of Catholic teaching through the printed word is in itself enough to merit the gratitude of American Catholics. May its next quarter of a century even surpass in achievement the glorious record of its first twenty-five years.—*The Bulletin*, Augusta, Ga.

In all these years AMERICA's has been a Catholic voice of approval or disapproval on the nation's actions and policies, or, whenever Catholics have been free to interpret, the voice to start discussion, and stimulate activity. The role of watch dog is shared by other weeklies now; but we do not forget that AMERICA was the first of its kind in this country and that to it Catholics owe a great tribute of praise and gratitude. The *Catholic Courier* hastens to join in its own humble way the expressions of gratitude for the AMERICA of the past and continued good wishes and blessings for AMERICA of the future.—*Catholic Courier*, Rochester.



### Witness for the Defense

To the Editor of AMERICA:

In the case of "Bachelors vs. Feminine Bachelors" which is up before the Spring court of the readers of AMERICA, I should like to be a witness for the defense.

At our office, marriage automatically discharges a girl. She really does not seem to me to be evading responsibility if she wishes to be sure that the Catholic man of (as your Cleveland correspondent has cleverly guessed) *her* choice can support her. If you should add the requirement of a college education to the aforesaid young man, you would find him a *rara avis* in our part of this Yankee country.

Once found, too, even modern progress frowns upon feminine proposals; so we are at the mercy of our bachelors. Surely, it is up to them during courtship days to discover whether or not the girl friend is a good housekeeper and money manager.

As for those of us who bear the brand of "old maid," "spinster," through circumstances or natural aptitude the pitying public will give us a thorough course in humiliation (not an elective). I think it is Dietrich von Hildebrand who offers us the crumb of comfort that although involuntary virginity has no special spiritual palm, one can acquire virtue by resignation to the Divine Will.

Address Withheld.

A. C. W.

### Up-State Scarcity

To the Editor of AMERICA:

Although the two replies to Eileen Leary's "Husbands—Where?" contain much grounds for refutation, these replies are for the most part beside the point. L. S. C. does attempt an answer by telling us that Catholic young men "are to be met on every hand by any girl not a member of a cloistered Order." That may be true in his part of the country, but not in mine. For ten years I have watched the girls who finished school with me. A fair percentage are married—to non-Catholics. I believe one married a Catholic, but I am sure a dozen have spent these ten years trying to meet—not "catch"—Catholic men.

My own experience carries the problem a step further. My work brings me in contact with more men than all my friends together ever meet; I am looked upon with frank envy. What do I find? I find that the Catholic young men divide into four classes: (1) Those whose case has already been taken care of in this discussion—those whose social or intellectual plane is so hopelessly out of balance with the financial. (2) Young Catholic men better endowed with this world's goods who are marrying, but who frankly state that they will not marry Catholic girls (masculine logic is sometimes a field for much amusing study). (3) Catholics with whom a girl may not go without her reputation automatically becoming as shredded wheat. "A fine fellow to work with, but I don't want any sister of mine seen with him." (4) The last class may be disposed of in two words—gin bottles—animated (and sometimes not so animated) gin bottles.

Even after one meets Catholic men, Eileen Leary's question still holds "Husbands—Where?"

Schenectady.

I. WONDER.

### Query from England

To the Editor of AMERICA:

My wife, whose name appears in our London telephone directory, has received from New York what she calls an indecent circular of an indecent book (advertised as being improcurable in Great Britain), and is very indignant indeed about it.

Personally I see nothing particular in it. The people who want to read dirty little books will presumably always be able to get them, and their money might as well go to New York as anywhere else; other people would throw the circular away. Nobody outside an asylum for imbeciles would be likely to be impressed. I myself have lived fifty years in England and have never heard of the "Distinguished English Professor" who according to the circular blesses the book as the last word in medical science.

The only point that interests me is the stamp on the envelope, which is Permit 546 of the U. S. Post Office, and indeed it is rather interesting to think of this stuff going out with your official license. And my wife wants to know if America has "got any decency laws at all." I don't know, but I thought I would ask. Have you any decency laws?

London.

JOHN GIBBONS.

### Bibles in Bridgeport

To the Editor of AMERICA:

It will perhaps be interesting for you to know that here in Bridgeport one of the local newspapers is conducting a contest called the "Bible Game," alluded to by Peter J. Bernarding in his article, "The 'Bible Game' in Pittsburgh," in the issue of AMERICA for April 7. At the very inception of the contest, the editors of the newspaper made it quite clear that the two versions of the Bible could be used, namely the King James or the Douay version. But when one started to use the one version he was obliged to use that one exclusively and could not change to the other. Moreover, prizes would be offered to the most appropriate answers given for each version. So an equal opportunity is given to Catholics and non-Catholics alike. The Bible game has aroused a great deal of competition and enthusiasm for the Bible. Book dealers in the stores report that there has been a heavy demand for copies of the Scriptures.

Still one cannot fail to notice what a little courage to demand just treatment for Catholics can do. Too long it seems that Catholics have let misrepresentations of both themselves and their Religion go by in the press unnoticed and unanswered. It is a healthy sign to notice that the words of the Holy Father on Catholic Action are producing better results every day. Too long have Catholics cultivated an inferiority complex and not brought their influence to bear in challenging situations.

Bridgeport.

(REV.) LAWRENCE W. DOUCETTE.

### Gideon Bibles

To the Editor of AMERICA:

Peter J. Bernarding in his "Bible Game" article in the issue of AMERICA for April 7 might find material for a sequel if he could write about the placement of Gideon bibles in all hotel rooms of Pennsylvania. Recently we were obliged for business reasons to make a grand tour of the Keystone State. In every hostelry, humble, mediocre, or magnificent, the Gideon bible enthusiasts had preceded us. Often, to be sure, the book was in close juxtaposition to the water pitcher and the tumbler and the restored-to-legality corkscrews; often its outer covering was soggy, suggesting that the previous itinerants had not utilized the volume for imbibing texts so much as they had found it convenient as a resting place for vessels and other kinds of imbibing. Often our fellow guests were on conventions and played poker, and sounds from these rooms were so long and loud that we felt reasonably sure they were not in the least concerned whether the Gideons had placed for their perusal King James or Douay editions. But in hotels whose management was Catholic there also were Gideon bibles, and snugly fitted in under the bureau glass covering was a printed invitation: "Please offer suggestions for improvement in our service." We were tempted to write: "Get the Knights of Columbus to supply some Catholic Bibles. You must have a few Catholic guests."

A friend who was called upon to testify in court opened the bible on the witness stand before the hearing. "It was a King James edition," she reported afterwards. "The Judge was a Catholic; District Attorney and defense attorneys Catholics, I a Catholic witness, yet I was obliged to take my oath on what we are instructed to believe is not authentic Scripture. Would I have been held for contempt of court if I had demanded, 'How can I be expected to tell the whole truth, etc., on a King James Bible?'" Something ought to be done about it.

Philadelphia.

ADELAIDE MARGARET DELANY.

## Chronicle

**Home News.**—Secretary of State Hull on April 26 urged the Senate to pass the Administration's Reciprocal Tariff bill, and told the Finance Committee that it would be impractical to write in a provision granting hearings to industries before rates were changed by the President. Secretary of Agriculture Wallace on the same day informed the Committee that he thought granting the hearings would be "a matter of common-sense executive procedure." Henry L. Stimson, Secretary of State in the Hoover Cabinet, on April 29 urged Congress to give the President the tariff authority he requested. The Finance Committee ended its public hearings on the bill on May 1. The State Department on April 30 announced the substance of a statement made in Tokyo by Ambassador Grew the day before, which indicated that the United States had aligned herself with Great Britain in a strong declaration for observance of international rights and obligations in China. This was the first concrete stand taken by the Roosevelt Administration on this problem. The Glass bill for extending Federal Reserve facilities to private industries was approved by the Senate Banking and Currency Committee on April 29. Senator Thomas, of Oklahoma, introduced the silver question on May 2 when he offered a modification of the Dies-Thomas bill as an amendment to this measure. The Banking and Currency Committee on May 2 tentatively approved a plan for putting an additional \$250,000,000 into private industry through the RFC, this to be supplementary to the Glass bill. It filed a formal report on the stock-market bill on April 26, and on May 1 made public the results of an exhaustive questionnaire of New York Stock Exchange member firms. The net income of these firms was \$906,053,000 in the period from January 1, 1928, to August 31, 1933. The figures were incomplete, as many firms had retired from business. In 1928, for instance, figures for 174 firms out of a total of 611 were not available. On April 28, the Senate approved the McKellar-Black Air Mail bill. On May 1 it adopted the Administration's municipal bankruptcy bill, 45 to 28, under which insolvent municipalities may scale down their indebtedness and refinance themselves. On May 1 the House rejected the Senate proposal for a ten-per-cent added levy on each personal income-tax return, while agreeing to the other provisions of the conference report on the tax bill. On May 1, the President vetoed as "discriminatory" the bill to guarantee minimum incomes for postoffice substitute employes and perpetuate their positions. On April 26, a compromise agreement was reached on the railroad-wage dispute. On July 1, 2½ per cent of the ten-per-cent reduction will be restored, 2½ per cent on January 1, 1935, and the final five per cent on April 1, 1935. On May 2, General Johnson stated that a new NRA campaign would be started in thirty to sixty days to revive interest in code enforcement. This was made necessary because of waning public enthusiasm.

**The Japanese "Brick."**—Characterized by critics as a "brick" let drop unawares by the Japanese Foreign Office, the statement regarding Japan's policy in China, made on April 17 by Eiji Amau, chief of the intelligence division of the same Office, continued to cause some flurry. Even the modified form of the statement, issued on April 20, for which Koki Hirota, Japanese Foreign Minister, was willing to take responsibility, though it reassured the United States of Japan's intention to observe the Nine-Power treaty of 1922, still contained some emphatic passages, such as:

Japan bears the responsibility for maintenance of peace and order in Eastern Asia with other Asiatic Powers, particularly China. The time has passed when other Powers, or the League, can exercise their policies only for the exploitation of China.

The last sentence was omitted in the official translation. What was there referred to became apparent in the lengthy statement, expressed with his usual clarity and vigor, issued to the press on April 28 by Yosuke Matsuoka, Japanese chief delegate to the League of Nations at the time of Japan's withdrawal from the League of Nations. M. Matsuoka, challenging the critics of Japan's policy on China, accused the League of "combating" Japan, and observed:

The leading League representative, Dr. Ludwig Rajchman, has often overstepped his capacity as technical adviser and given the Chinese political advice, and Chinese leaders of American and European education have cooperated with the League representatives to prejudice the Western world against Japan.

It will be recalled that cooperation between the technical organizations of the League and the official Chinese departments began in 1930, following an agreement concluded by the Chinese authorities with the Health Committee of the League, approved by the Council and the Assembly. To coordinate the work of the various experts, Dr. Rajchman, previously in charge of the League's health work in China, was appointed technical agent, and entrusted with a continuous task under the League's direction. Mr. Matsuoka objected vigorously to the League's disregard of Soviet encroachments, and blamed the "foreign-educated Chinese" for working up suspicion against Japan; while disclaiming any attempt "to make a Manchuria out of China."

**American Maintenance of Open Door.**—Although the British Government expressed no further concern after Japanese assurance that they would observe the Nine-Power treaty, the American Ambassador at Tokyo, Joseph C. Grew, under instructions from the United States State Department, issued a frank statement on April 29 as to American policies in China. "The United States," he said, "has with regard to China certain rights and certain obligations. In addition, it is associated . . . in multilateral treaties [Nine Power and Kellogg-Briand], which can only be terminated by lawful processes." The United States "expects on the part of other Governments due consideration of the rights, obligations, and the legitimate interest of the United States." No nation can, without the assent of other nations concerned, "make conclusive its will in a situation where" these rights and



obligations are involved. The policy, however of the "good neighbor" would continue to be ours. The American Administration, it was said, did not intend to press the matter any further; having fulfilled the duty of "going on record" in response to the Japanese assertions. In the meanwhile, the publication of the Aircraft Yearbook for 1934, of the Aeronautical Chamber of Commerce of America, seemed to confirm Japanese apprehensions as to the rapid progress of aeronautics in China under foreign technical control.

**Filipinos Accept Independence.**—On May 1, the Philippine Legislature voted to accept independence offered in the Tydings-McDuffie law, which would become effective in ten years. It took only thirty minutes in joint session to ratify the proposal, which had been signed by President Roosevelt on March 31. Manuel Quezon, President of the Senate, and Sergio Osmena, whose political clash had wrecked the former independence measure, joined hands and led their followers to a quick decision. Governor-General Murphy made it clear in an address that the American Government had acted from unselfish motives. He pleaded for unity among all the political factions towards the happiness and well-being of the nation. The ratification took place on the thirty-sixth anniversary of Dewey's victory in Manila Bay.

**Dollfuss Announces Constitution.**—On April 30, Chancellor Dollfuss proposed the Austrian Constitution to Parliament with all the Socialists' seats vacant. In quick order these representatives ratified 471 decrees passed by the Government in the past fourteen months, authorized the Government to put the Constitution into effect, and then voted the dissolution of Parliament. By executive decree the Constitution was promulgated. It defined Austria as a Federal State constituted on a corporative basis. It guaranteed equality of all citizens before the law and protection of personal freedom. It reaffirmed the Concordat with the Vatican signed on June 3, 1933, and guaranteed that children should be educated in a religious and moral manner. Dr. Otto Ender, former Chancellor, who was in charge of the reform of the Constitution, declared that "the new Austrian Constitution does not abolish democracy altogether." He explained that the Economic Council through the representatives of various industries and professions would inform and check the Government. The new system eliminated Parliament and marked the end of the individuality of all political parties, including the Christian Socialists. After announcing the new Constitution, Chancellor Dollfuss revealed the latest shift in his Cabinet. Prince von Starhemberg was proclaimed Vice-Chancellor of Austria in place of Major Emil Fey, who was transferred to the position of Minister of Public Security. May Day passed quietly with only occasional disturbances by Austrian Nazis.

**Spain's New Government.**—Three days after the resignation of the Lerroux Government, the new Premier, Ricardo Samper, announced the personnel of his cabinet.

The list reads as follows: Pita Romero, Foreign Affairs; Rafael Salazar Alonzo, Interior; Vincente Santos, Justice; Diego Hidalgo, War; José Francho y Rocha, Marine; Manuel Marraco, Finance; Ramón Estadella, Labor; Cirilo del Rio, Agriculture; Rafael Guerra del Rio, Public Works; Filiberto Villa Lobos, Education; José Irranzo, Commerce; José Maria Cid, Communications. Including the Premier himself, eight of the ministers are members of the Radical party. The Catholic Action party is not represented in the Cabinet. The new Government will rule by virtue of the same coalition as that of the preceding Lerroux Government, namely, by a combination of the minority Center and the Right Wing. On May 2, the new Ministry received an overwhelming vote of confidence, the Left being able to muster only 47 ballots against it, while there were 217 votes cast in its favor. During the day's debate both extremes in the Cortes joined in an attack upon President Alcalá Zamora and demanded his resignation. Sr. Gil Robles, leader of the Catholic Popular Action party, answered repeated charges of Monarchist sympathies by coming out with a ringing declaration in favor of the Republic. Meanwhile it was reported that the Minister of Foreign Affairs was about to enter into negotiations for a Concordat with the Vatican, and it was widely held that preliminary discussions would center about an agreement concerning the confiscated Jesuit properties. No change was contemplated, however, in Article 26, separating the Church and State. The nation's May Day celebrations were observed with a number of strikes, but no serious disorders or bloodshed were reported.

**Rioting in France.**—The French Government took extreme precautions to guard against troubles on May Day. Every available police officer was on duty, and large forces of soldiers were held in reserve in Paris. But the day passed without notable disorder. Trouble developed in the evening, however, when, after the arrest of a Communist deputy, about 4,000 Communists barricaded themselves in the workers' quarters called "Joan of Arc City" and resisted police efforts to dislodge them. The affair grew into a gunfire battle, but the casualties were few and minor. Thirteen men were arrested when the workers finally surrendered. Several days later more than 2,000 police were still on guard in the district. More significant than the Paris riot was the fighting which occurred on April 29 at Mantes over the result of a Parliamentary election. Gaston Bergery, an independent Left deputy, had resigned from Parliament and stood for re-election to give his district an opportunity to express an opinion on the recent drive against the Left parties. When the more than 17,000 ballots had been counted, it was found that M. Bergery was loser by about 200 votes. Rival voters thereupon plunged into a street battle, which was further complicated by the arrival of a large police force. The election, much more than the riot, created intense interest throughout France, since the issue was confined almost entirely to approval or rejection of the Doumergue policies and Government.

**Baltic Amity Treaty.**—Announcement was made by the official news bureau of Latvia that the Soviet Union had failed to induce Germany to sign a treaty guaranteeing the sovereignty of the Baltic States (Lithuania, Latvia, Estonia, and Finland). Soviet officials in Berlin explained the Soviet action by their concern over recent Nazi pronouncements concerning Germany's need of expansion towards the East. The treaty, therefore, would be a "touchstone of Germany's sincerity" with regard to her Baltic neighbors. A German Government statement, however, on April 26 claimed that the Soviet proposal implied a "potential threat" to the Baltic States; but the German Government could not permit any such intentions to be imputed to itself. In the Baltic States themselves there were expressions of dissatisfaction at being used merely as a buffer in political schemes by their powerful neighbors. In the meanwhile visitors to Moscow were impressed by the tremendous annual military parade on May 1, which this year surpassed all its predecessors; particularly by the formidable array of tanks, anti-aircraft guns, giant searchlights, and huge long-range four-motored bombing planes, followed by clouds of attack planes, bringing the total aviation to 553 craft. Vast red banners were unfurled hailing the "world Socialist revolution."

**Germany Celebrates.**—Hitler saved himself from the usual nightmares of labor celebrations on May 1 by making May Day a national festival to celebrate the resurgence of German nationalism and the ideals of National Socialism. Over 2,000,000 people gathered in Berlin to do honor to Hitler. Demonstrations of Germany's power in the air and on land thrilled the military-minded crowd, which celebrated in the decorated streets and gathered about loudspeakers to catch the words of Chancellor Hitler, who denounced "intellectual haughtiness" and lauded the hand-laborer and the industrial worker. A fire of undetermined origin destroyed the Sangerhalle at Augsburg on May 1. The Bavarian Minister of the Interior, Adolf Wagner, quickly laid the blame on Red and Black miscreants. Catholics feared that this would be a pretext for further persecutions.

**Cuba Puts Down Riots.**—Having taken ample provisions to preserve order, the Government made May 1 a legal holiday, granting to the labor organizations permission for public meetings and parades. Some sporadic outbursts of violence occurred, but the day passed without serious injury to the Government's prestige. A loan of \$4,000,000 was made by the Second Export-Import Bank of Washington. It was said that over \$3,500,000 of this was used in buying 7,500,000 ounces of silver to be used as coverage for the issuance of 10,000,000 Cuban pesos. The restrictions of the Council of State from eighty members to fifteen led three who were selected to resign, and brought loud protests from the larger economic groups.

**Britain's Navy League.**—On May 2, at a meeting of

the Navy League, one of the largest organizations in Great Britain, resolutions were adopted calling for the maintenance of the number and the types of vessels essential for "adequate protection" of the country's trade routes. Certain members of the organization expressed their alarm over the growth of the United States' battle fleet and merchant marine. The general opinion of the leaders was that the London naval treaty favored America more than it did Great Britain.

**Ireland's Surplus.**—Following the example of American economic policy regarding surplus livestock, the Government of the Irish Free State formulated an economic policy which called for the slaughter of some 200,000 calves yearly. The British quota restrictions on imports of the Free State cattle have glutted the Irish market with an over-supply of cattle at low prices. According to James Ryan, Minister of Agriculture, the new scheme will attempt to develop a market for calfskins as an offset to the reduction of the live-animal exports. It was said that the aim of the Free State's economic and agricultural policy would comprise the division of large cattle ranches into self-contained holdings on which individual families might seek a living. Specialization in cattle farming has been overdone with the disastrous results that new markets cannot be developed for the surplus product. Irish farmers were asked to concentrate on the growing of wheat and oats instead of overspecialization in cattle. Meanwhile, at the second reading of the Bill to abolish the Senate, President de Valera stated that the existence of that Chamber had no valid reason, since major measures benefiting the Irish people were stopped by that body which, in fact, was not immediately responsible to the people. Apart from the expense attached to its existence, President de Valera declared that the action of the Senate in throwing out the Removal of Oaths Bill violated a direct mandate from the people to remove the oath from the Constitution.

**Chaco War Drags On.**—With varying success in the various sectors of the battle front, Bolivia and Paraguay continued their maneuvers in the Chaco area. President Daniel Salamanca of Bolivia won approval by his visit to his troops on the fighting front. He visited the trenches and tasted with the soldiers the hardships of campaign life. Bolivia accused Paraguay of firing into Argentina, neutral territory.

With a few rapid strokes, Hugh H. Blake will trace in Italy the recent history of "The Rise of Catholic Action," and its spread to other lands.

Hilaire Belloc will continue his exposures of the way that Queen Elizabeth's Minister, Cecil, tricked England into Protestantism.

The Editor will devote an article to a study of the philosophy that is gradually emerging from the New Deal and Recovery.